

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

NOVEMBER, 1876.

LETTER FROM BISHOP TUTTLE.

SALT LAKE CITY, UTAH, *Sept. 21, 1876.*

REV. AND DEAR SIR : Once more, and for the tenth time, I have visited Montana. Three and a half months were consumed, and I held Services at twenty-nine different places, baptized seventeen, confirmed thirty-nine and administered the Holy Communion to one hundred and thirty-two communicants.

In Montana, this year, one hundred and six, all told, have been baptized.

I left home June 5. Roads were bad, and streams swollen. It was a time when we needed the most steady and experienced of stage horses. What a helpful thing is discipline ! Don't armies know it ? And don't schools know it ? And don't stage-coach travellers know it ?

But ours were four undisciplined steeds, named broncos. And so, in crossing the Big Hole River, which had overflowed deeply beyond its bridge, each individual bronco wanted to stem the waters his own way, and didn't want to obey orders, and finally two didn't want to go at all, and wouldn't be persuaded. Therefore in a swift-running stream, deep to the wagon bed, two men of us, and two women and three children, were left to the study of hydrodynamics for two hours, until the driver could go back and get American horses to pull us out. As we were waiting, a Churchman, late from Rochester, New York, who had a letter to me, came along on horseback, and we shouted the salutations of first acquaintanceship amid the roar of the waters.

At Deer Lodge I found Rev. Mr. Gilbert in his hired log cabin. And young as he is, I found him an already loved and trusted Pastor. His Committee (or quasi Vestry) are a Campbellite, a Presbyterian, a Baptist, a Quaker and an Unknown. But they all believe in him, and are loyal to him. And this is the way our mountain work is done. Everything at first depends on the man. If the people like the Minister as a man, and gather around him, then the step is taken on the way that, under God the HOLY SPIRIT, will lead them to be Churchmen and Churchwomen. If they do not like the man, not much, humanly, can be done.

Mr. Gilbert gives one Sunday a month to Butte, a vigorous mining

town, forty miles distant. He may want to build a church there by and by. Besides, he looks after Blackfoot, and Philipsburgh, and Missoula, and, in fact, all Deer Lodge and Missoula counties, a region half as large as the State of New York.

In Missoula I spent two Sundays. The people learn about the Church only from Mr. Gilbert's occasional visits and my yearly one. Yet four adults were baptized by me. Two, husband and wife, had been reared among the "Second Adventists," and felt they must be immersed. Accordingly on Sunday morning, in the Rattlesnake Creek, I baptized the four; two first, on the shore, by filling my pocket font from the stream and pouring upon their heads; then the other two by immersion. And a Roman Catholic citizen of wealth consulted me about the education of his boy; and next year, probably, under my advice, he will send him to Shattuck School, Faribault. This is the way it works. The Bishop of Montana, it is felt by all Montanians, belongs to them. They consult him, he influences them. This feeling of local loyalty is very strong. And so the Bishop of any territory, ringing all the door bells of that territory, and making cordially the acquaintanceship of all people, by this and his annual visitations, gets to be regarded, in a remarkable degree, as the Pastor of all. And this feeling should be carefully taken account of and utilized by the Church.

The feeling was curiously expressed one evening at a reception that I attended in Helena, given to a Methodist Bishop who had come for a day or two to preside over the Conference. A coterie of gentlemen in a corner were saying kind things about the fine-looking, dignified ecclesiastic whom we had gathered to honor. "Yes, but," said one, "he is not as—and as—as *our* Bishop." And the speaker was a prominent Jew merchant, at whose house and upon whose excellent family, I always call.

One Jewess and three daughters of Roman Catholics we have sent from Utah to St. Mary's School, Knoxville, Illinois.

At Helena the four Montana Clergymen came together, and the meeting cheered us all. The Rev. Mr. Toy presented twenty-six for Confirmation. My heart was filled with gratitude to the HOLY SPIRIT for His goodness, and to the faithful Pastor and his people. To one helper among them, specially loving thanks are due. To those who know the work at Frankford, I can say she is a second Mrs. Welsh. Without cant or obtrusiveness, in earnestness and simplicity and Christian zeal, with pleasant voice and in untiring ways, by visiting the sick, calling at the houses and showing interest, teaching in and out of the Sunday-school, she wields among quartz miners and mill workers a power, winning men and women and children to CHRIST and His Church, which the most admirable pulpit eloquence would vainly reach after.

Mr. Toy went with me to Fort Shaw and Fort Benton, one hundred and forty miles distant. At Shaw we found many anxious wives whose

husbands were in the field against the Indians, and had been so for five months, under Gen. Gibbon. Fort Shaw is Gen. Gibbon's headquarters. Montana has this summer been more or less troubled in all its borders about the Indians.

Touching the Indian question, and speaking for my own field, I give it as my opinion, that the first and best immediate practical thing to be done, is to abolish the Indian Bureau and give the care and control of all the Indians over to the War Department.

I do not want to debate the question. I believe the Government at Washington has always tried to "do justly and to love mercy" in its dealings with the Indians. But if the justice and mercy are to reach the Indians, I give it as my testimony, that incomparably the best agents for transmission, in the long run and in main sum, would be the officers of the U. S. Army. As a class these gentlemen are, by all odds, the most high-minded and honorable men that we have among us, for holding and discharging trusts. Army officers best, of all the men we have on the frontier—I do not except even Ministers and philanthropists—would obey the orders of the Government, would righteously turn over every whit of granted supplies to the Indians, and would most effectually keep "hands off" of the cheats and thieves.

And again, as a class, while sternly punishing if wrong were done, they would be the most careful to protect the Indian in his rights, and the most merciful to his ignorance and weakness, of any men on the frontier.

And once more, the gentlemen of the U. S. Army, whatever they might believe or not believe, would, to a man, heartily welcome and encourage and help on, any and all philanthropists and Missionaries in whatever practical efforts they would take in hand, in the field, for localizing, educating, civilizing and Christianizing the Indians. Such I offer as my testimony.

Theoretically, after the practical change to the War Department had been made, I would like to see : First, the authoritative pronouncement that every inch of land roamed over by the savage Indians belongs to the sovereignty of the United States, the Indian subjects being cared for in ways that may be right and practicable ; and, Second, the extension of the protections and penalties of the civil courts over all subjects alike, whites and Indians.

At Bozeman, Rev. Mr. Dickey, in an absolutely new Mission station, is doing excellently. He has a church built, having done largely the work upon it himself. A gentleman of Brooklyn gave me five hundred dollars, and by this help the building is all paid for, and in it a parish school is held.

When Mr. Dickey and I were holding Evening Service at Hamilton, twenty miles distant, I was quite put to the blush.

While I was preaching I saw that a ranchman and his wife and four

little ones came in and sat near me ; so after Service closed I went to them and shook hands, as I had in previous years seen their faces, but could not remember the names. Then I spoke to the children and patted the baby on the head—a bright and handsome little fellow. The father bashfully said something about naming the child, and I patted again, and he said something about “Bishop Tuttle,” and I smiled and patted again.

Then I turned away, but soon Mr. Dickey came to me and said, “Those people want the baby baptized.” “Ah !” I said, and added to the congregation, “Those of you who wish to stay, please be seated, and the Sacrament of Holy Baptism will be administered.” Then proffering my services as godfather, and asking Mr. Dickey to baptize, and pressing upon the parents that all the children should be baptized, I took out my diary and wrote down the names of the first three. Coming to the baby for its name they said “Bishop Tuttle.” I smiled assent and began writing my name for it “Daniel Tuttle.” But no, the father bashfully, but pertinaciously, insisted on “Bishop Tuttle.” I couldn’t resist longer, and when, as godfather, I handed the baby into Mr. Dickey’s arms, and was asked for the name, I had to give “Bishop Tuttle.” So a “Bishop Tuttle Curtis” is growing up in Montana. God make him a better man than he whom he is named after, for the SAVIOUR’s sake !

At Virginia City I spent two pleasant weeks with Rev. Mr. Prout. He is the Senior Pastor in Montana, and one whom I lean on. One of his communicants walked ten miles to come in to attend Services each Sunday that I was there. In St. Paul’s Church, Virginia City, is the old Cross that, in my Seminary days, was on, or over, old St. Paul’s Altar, N. Y. City. Friends kindly sent it to us when changes were made in the latter chapel. It seemed to greet me as a friend, for once I was the superintendent of St. Paul’s S. S., N. Y. City.

But I have written too much. Else I wanted to say thanks to all good friends who still keep sending me help that I greatly need ; and I wanted also to have told out how in these “Hard times,” it is Hard, Harder, Hardest, for me to keep my head financial above water.

Yet so far, thank God and His stewards and all our friends, no school has stopped, nor teacher been dismissed, nor Mission station been given up.

Faithfully and affectionately,

DAN’L S. TUTTLE.

LETTER FROM THE REV. MR. STOY.

SALT LAKE CITY, UTAH, *September 30, 1876.*

REV. AND DEAR DOCTOR: I write my report for the quarter just closed, as you will perceive, from Salt Lake City, whither I came, by invitation from the Bishop and Mrs. Tuttle, to spend a couple of weeks,

after a severe attack of illness, and to see one of my students off to Nashotah. After nearly four years' work at St. John's, Logan, it has been my misfortune, for the first time, to fall ill; although I am now convalescing and will soon be able to resume my work at Logan. And after nearly four years' work, I have the satisfaction of seeing some of the fruits of my work and of the travail of my soul, in two students graduated from my training school for the Holy Ministry. These are two young men of Mormon antecedents. One left for Trinity College, Hartford, September 4, where he now is, and, as I learn, was admitted a Freshman "without conditions." He is to take a full college course preparatory to the study of Theology. The other, who was also prepared at St. John's, Logan, has been admitted a Candidate for Holy Orders, and left Salt Lake for Nashotah on Tuesday, September 26, and will be present (D.V.) at the opening of the seminary course, October 1. But while I rejoice in the advancement of these young men, whom I have labored to prepare with so much interest for nearly three years past, I am sad to be conscious of the great loss which I sustain in them, as active and efficient helpers in the Mission work, and as social and Christian companions in my isolated field of labor. For the time, too, the succession of students will be broken. I have none to walk in their steps, or to take their place as members and residents of St. John's House; although I shall still have two or three students in the higher studies, and one or two who will act as helpers in the Sunday-school. The work is, of course, as it has been, an experiment of faith, against immense odds: it is therefore one which is necessarily variable in its character; it must necessarily have losses as well as gains, and aspects disappointing as well as hope-inspiring. Upon the whole, the work of St. John's Mission has made a great growth and a fair mark for the Church work in Utah, and upon the immediate community in which it is located. We have made communicants and lost some by removal; have had students on probation who have not and will not go on; we have had families who have been interested and afterwards moved away. But the Mission has largely grown into the hearts of the families remaining, and materials among the young are constantly being trained for the Church and true religion. Some whom we have had as students do not weaken but strengthen the Mission by their increased intelligence and interest; and many families and individuals have been reached by the good influence of the Mission, who, at least, have been divested of their prejudices against "outsiders" and against "the Episcopal Church." The Church in such a community is both a witness and a protest; a witness for God and His Truth, and a protest against the prevailing falsehood and imposture. Its real life is a growth of the work of the HOLY SPIRIT, slow indeed like the growth of a living tree, but just as real and salutary as any living material growth. St. Mark's School, Salt Lake City, is now a most noble illustration of Christian growth, and

of the value of *time* in the quiet unseen influences of the HOLY SPIRIT ; for it has now a character and efficiency which make it the first school in Utah, so deeply rooted in the hearts and interests of all classes that none other can compete with it. No amount of money or talent can possibly make a school like it, because lapse of time is necessary for such a growth. St. Mark's leads the van of all civilizing and educating institutions in Utah. St. John's, Logan, enjoys the same advantage—although in a very much more restricted and humble field—of priority in time, in age and in the growth of the loyal and favorable impression of the people towards it.

The day-school opens this year about as usual, with the usual number of scholars (about twenty) for September ; and the Sunday-school—although it has fallen off as usual during the heated and busy work term—remains about the same. It may be said for the Mission, that while the town has declined much in the value of real estate and in business activity, the Mission has kept steadily on, and has strengthened and improved. With the continued blessing of God, St. John's Mission will go steadily on, accomplishing quietly the work which it has to do—maintaining the witness and the protest where they are needed as much as in any heathen land, and endeavoring to accomplish all the results possible for it.

It is earnestly hoped, however, that our dear friends of the Church will not forget how much of our success, in times past, has been due to their timely aid, by contributions of scholarships for the day-school, of clothing for our Missionary clothing-room, and by aid for the students and expenses of St. John's House ; and that if we are to continue our work we can only do so, especially in these trying financial times, by their continued aid and sympathy. We have now beautiful lots, secured from debt and improved, but *no buildings* on them, and I pray God that some generous souls, full of faith and love for CHRIST, will come to our aid in this matter. To accomplish these buildings, even in a humble way, would be to accomplish the outward embodiment of the growth we have made, and would fix us in the strong position which we so much need for future expansion and conquests over the powers of darkness.

With gratitude to God for what has been done,

I remain faithfully,

Your watchman for CHRIST and the Church.

PLAIN CITY, UTAH.

THREE years ago a casual observer would have pronounced this a strong Mormon town, so completely were its people held in bondage by Brigham Young and his mercenary priesthood. Appearances, however, are deceptive, especially in a Mormon community ; peace is not to be found where to a stranger it seemed. The inhabitants of Plain City were

patiently and anxiously waiting for the time to come when they could proclaim their honest sentiments with impunity. Thank God such a time has come, for this part of Utah at least. A respectable committee of leading citizens waited upon the Missionary at Ogden, and earnestly, as well as touchingly, sought the aid of the Episcopal Church in their efforts to escape from the enforced ignorance of Mormon oppression, and maintain their integrity.

A school-house is their first and greatest need. Shall they have it? May God so move the hearts of the generous givers in His Church that these people shall not have asked for light in vain, and that the work of reform in Utah may not be retarded. *One hundred and fifty dollars* will secure a good corner lot of one acre in the centre of the town. *Six hundred dollars* will put up the building, the people themselves supplying the necessary material.

Fifty children are ready to attend the school as soon as it shall be opened—all children of Mormon antecedents—five times the number that first attended the school at Ogden, where last year there was a roll of one hundred and sixty-five in the day-school and one hundred and eighty-six in the Sunday-school. This building would answer for Sunday-school and Church Services. Were there a suitable building in town to be had, we would hire for the present. We should take possession at once, and build in the name of the LORD, or others will step in before us.

Contributions for the school-house at Plain City may be sent to Bishop Tuttle, Salt Lake City, or the Rev. James L. Gillogly, Ogden, Utah.

A LETTER FROM WALLA-WALLA.

My summer has been a very unsettled one. The family (eight pupils, matron and Chinaman) were up in the mountains for six or eight weeks, and I had to go up often and look after them. Then I had to make several long Missionary trips, and then the Bishop came, and I took a trip with him of over four hundred miles in my buggy. We had, on the whole, a very pleasant and an exceedingly interesting tour.

At Pendleton I was disappointed again in not being able to have the Church of the Redeemer consecrated, as it was not ceiled upon the inside. It will cost a *hundred and fifty dollars*. I am going over this week and will make an effort to raise a *hundred dollars* there. I intended to start a subscription last month, but some of the people *outside* the Church were making an effort to get a bell and an organ, and present them to us, and requested me not to circulate my subscription on that account.

The bell is purchased, and they intend to present it to us next month. The organ money is nearly all raised, and the organ will soon be sent for, and also presented. Now that these things have been done by those not

of us, I think that the members of the Church will feel like taking hold—or rather *letting go* enough money to finish the church this fall.

They are a poor people, the wealthiest of them all living over a store in four rooms, the ceiling of which you can stand up and touch with your hand. So you see it requires great self-denial in them to raise even a *hundred dollars*, in addition to what they have done. But they will do it and do it cheerfully when the time comes. While it may seem to you that we have been very slow in finishing the church, I think we have used all the diligence we could.

All my work is looking up again, after the depression of the summer months. The church here is filling up, the school has opened better than ever before, the Mission work is showing much of both blossom and fruitage, and I have never felt so encouraged and thankful. More than this, the country is filling more rapidly, and Church people are of course among others.

On the church here there was, four years ago, a debt of *three thousand four hundred dollars*, and we have reduced it to *one thousand one hundred and fifty dollars*, paying it off little by little, and this year we hope to extinguish it altogether. This once off our shoulders, we can be more generous in other directions.

As you know, Bishop Morris and Bishop Tuttle are strongly in favor of having Idaho and the eastern half of Oregon and Washington Territory set off as a separate Jurisdiction, and a Missionary Bishop sent out to take charge of it. A range of mountains running north and south divide it from Western Oregon and Western Washington Territory, which are often impassible in the winter. Here are ten churches and a number of Mission Stations, and a vast country to occupy, which it would tax a Bishop fully to work up. We also have three schools and a good opening for another.

THE FIRST BISHOP OF CAPETOWN'S VISITATIONS.

THERE are so many points of close similarity between the Colonial work of the Church of England and our own Domestic Missions, that we are sure our readers would like to see a few extracts from the late interesting memoir of the celebrated Bishop Gray of Capetown, extracts all too brief to give anything like an adequate conception of the vast work done by him as a Missionary Bishop.

When he first went out to the Cape, in 1847—

The religious state of the Colony was as neglected and hopeless as could well be. The feeble branch of the English Church existing there, was nominally under the care of the Bishop of Calcutta. (!) Every

form of dissent and Protestantism throve and held a better position than the Church at the time of Bishop Gray's appointment.

The Bishop himself writes :

I find, as might have been imagined, everything relating to religion, whether in the Church or out of it, in confusion and disorder ; and principles are admitted and acted upon, and plans have been adopted, which I am persuaded might have been averted, *had a Bishop been here from the beginning.*

When preparing for his first visitation, the Bishop writes : "I travel in my coach and eight-in-hand, and my turn out has cost about £300. It is a large sum, but there is no help for it." This was indeed beginning like a real Lord Bishop. What would we think in our Western land of a Bishop starting on a visitation, through a wilderness, with a coach and eight horses, costing over \$1,500? But he had to travel immense distances before reaching his first parish in any direction from Capetown. On this visitation he writes :

I have now travelled through my unwieldy Diocese near one thousand miles, and I have yet two thousand before me on this visitation. Since I left Capetown I have met with *one* English Church ! but I travelled nine hundred miles before I came to it. . . . But, blessed be God, I have been enabled to arrange for eleven churches along the line I have passed over, and I can truly say, that my heart has been full of thankfulness and rejoicing as I have passed over the spiritual waste, for I have seen and heard enough to convince me that God has not cast off His lukewarm Church. . . . I enjoy travelling very much. It is a quiet season, and one of rest, reading and thought. . . . *Roads we have none*, but we drive over hill and dale, mountain, and valley, and river, and constantly breakfast by some running stream. Hitherto I have always found a bed at a Dutch farmhouse.

He soon was compelled to take to horseback, "in a not altogether Episcopal garb of leathers, jackboots and white hat," and went with Sir Harry Smith to the Kafir country ; Sir Harry saying, of the Bishop : "He gallops, preaches, confirms, talks, speechifies, all in a breath, and all equally well." Here is a specimen :

On Monday, October 9, the Bishop and Mr. Heaviside started again at 5 A. M., *galloped forty miles before 9.30*, when they reached Fort Peddie, where he arranged the sites of church, school, and parsonage ; held a Service in the barrack-room, the big drum being his pulpit, and his robes worn over leathers and jackboots. This was attended by all the white people in the place ; and while he was forming a Committee for the proposed Church, Mr. Heaviside baptized several children.

But the eight-in-hand looked very much changed when they returned from that visitation of three thousand miles :

The poor wagon which looked so smart when they started, was sadly battered, its wheels all tied up with ropes, and sundry patches and stains in all parts of it. The horses thin, but fresh, the men in high favor ; but the boxes, bags, dressing-cases, clothes, shoes, etc., showing grievous marks of having been in the wars. The Bishop's two new, strong tin boxes, which he got from Cox, all battered to pieces, neither would lock ; his black patent-leather bags worn into holes ; his hat, which was new when he started, looked as if he had played football with it for a month—Mr. Green's still worse—and his shoes had a hole in the sole through which you could put a finger.

One of his Archdeacons (Merriman) walked over eight hundred miles, and was sometimes roughly treated :

If my dear friend, the Archdeacon, while performing his pedestrian visitations, is sometimes shown to the door [by the Dutch Boers] and refused a morsel of meat, and told, as a favor he may lie in an outhouse, it is, I believe, in consequence of their suspicion of him, and not from any desire to be inhospitable. They cannot believe that a *predikant* would walk ; they never knew or heard of such a thing, and take him for an imposter, a discharged soldier or a convict. It is in vain to tell them that our LORD and MASTER and His holy Apostles walked ; it may have been so, but they know that *predikants* don't walk !

The Bishop's first visitation of the distant province of Natal, occupied *eight months* of continued travel. Here is a specimen of it :

That night they slept near some clumps of trees, and the Bishop found it quite a luxury to have the space beneath his cart to himself as a bed. "I begin," he says, "to feel that there is some truth in the saying, that if you wish to sleep well on the ground, you must dig two holes, one for your shoulders and one for your hips. My bones are getting sore from the hardness of my couch ; but as I walk nearly the whole time from sunrise to sunset, I am generally sufficiently tired to sleep well at night. In the morning we found our horses had strayed to a great distance, in a vain search for food ; I was out two hours looking for them. . . .

July 10.—Another most anxious, fatiguing, wearisome day's journey over a country still uninhabited and burnt up. Our road has, I think, been more difficult than ever, and we consider ourselves as lost among the mountains. The horses are getting sensibly weaker from want of food, and refused several hills. The only way to get them through a difficulty is for me to walk before them and lead them. I pet them a good deal, and they will follow me almost anywhere. Nearly the whole of this day I have been thus employed, or in holding down the cart with

a *riem* on ground where it was likely to be upset, or holding it back down steep descents. I am consequently getting as much out of condition as my horses. Towards evening we arrived opposite the highest mountain we have yet ascended. I pronounced it perfect insanity to attempt the ascent. After resting our horses a little while, however, we determined to try if we could get up it, as we saw there was no alternative. I led the way in my shirt-sleeves (for I have discarded my coat, which is in no better condition than its owner—the days being very warm, though the nights are cold) ; Ludwig drove, Mr. Fynn held down the cart, and the Kafir carried a great stone on his shoulder to put under the wheel. After great efforts, and frequent restings, we managed to climb the ascent, which was more than I expected, and outspanned for the night on the top of the mountain, close by a forest of yellow wood, where there was a narrow fringe of grass which had escaped burning. We determined to send off the Kafir by daybreak to find out a kraal which we believed could not be far distant, and to procure, if possible, some mealies for our half-starved horses. It was in this neighborhood, Mr. Fynn tells me, that Captain Gardiner, some few years since, was reduced to live upon sugar for some days ; and it was not very far off that Mr. Fynn himself was for five days inclosed between two rivers, with nothing to eat but some *sambok*—strips of the sea-cow or hippopotamus hide. Thank God we are still provided with food, though our stock is getting low. Had it not been for Sophy's forethought in providing me with tins of meat and soup, and a cheese, we should before this have been in want I laid in a store of forty pounds of biscuit, which happily has been much burnt, and therefore has lasted us longer than it would have done if it had been more palatable, and thirty pounds of salt beef. It is well that I did this, for I know not what we should have done without it, as I have had to feed Kafirs every night. The patience, endurance, contentment and thankfulness for kindness on the part of these poor people is touching. I always insist upon our all, in the circumstances in which we are, sharing alike. Our Kafir said this evening that it was very fortunate he was travelling with white men, as they lent him a covering at night ! Poor fellow, he would otherwise be out, night after night, in frost and wind, quite naked.

July 11.—From the top of our mountain, which is the highest ground we have yet passed over, we could see the country for many miles round. Everywhere its features were the same, and everywhere it was burnt up and black. On retiring into a wood, near to which we outspanned for breakfast (which we seldom get much before two o'clock), to perform my ablutions, I found myself as black as a pitman just come out of a pit. On a windy day the fire ash of the grass penetrates through all one's clothes. Our anxieties, and the blackness of the whole face of nature, give a gloomy tinge to everything around us. We outspanned

for the night in a very bleak spot, exposed to a cutting wind. Mr. Fynn was obliged to leave another of his horses on the road, quite knocked up. I cannot be too thankful that mine hold out so well. One of the wheels of my cart, however, is pronounced to be in a dangerous state ; we are to try and mend it to-morrow. We have not yet met with a human being, or the slightest vestige of human habitation.

On the 6th of November they were still at the same kind of work, and the Bishop found the ascent of Zuurberg rather tough :

I took my usual post at the head of the leaders, but when we got well off could not keep up with them, and was trod upon. By our joint efforts we afterwards brought the luggage up. On these occasions I am sometimes much amused at thinking how people would stare in England at seeing a Bishop in his shirt-sleeves, with a box or bag on his back, ascending an African mountain !

Near Burghersdorp he met with a rare instance of Dutch inhospitality :

He was coldly received because he was an Englishman ; and having retired to his cart after a comfortless supper, the Boer drew from Ludwig who his guest was, and said he would not have given him any supper had he known who he was. Like others of his people, he knew of no Bishops save those of the Roman Church, for whom they entertained a hereditary abhorrence, and would not give them shelter or Godspeed. The next morning the whole family refused to hold any intercourse with him, and the goodwife refused him even a piece of bread to break his fast, though he had just paid her double what she could have expected.

One thing strikes us very unpleasantly, but it might be paralleled in the Sandwich Islands and elsewhere. It is the knack that unchurchly Missionaries have of making money out of their work. The Bishop himself writes, in 1848 :

I find that, in this Colony, Missionaries are in little better odour than Bishops. Many of them are mere traffickers, and books and reports are not to be believed. Moravians, Independents, and Wesleyans, all grow rich by dealing in tea and coffee, guns and gunpowder, horses and hides, blankets and ivory.

The hardships were not confined to the earlier years of his Episcopate. In 1863, when Mrs. Gray was travelling with him, she gives a graphic account of some of their "experiences :"

We were not very well off for horses. Poor old Ceres, whom I used to ride, was fit only to carry the bags, being very unsafe on her legs . . . and the poor Bishop had to ride a very rough one. The Archdeacon and Mr. Davidson set off with us. Mr. D. undertook to guide us

by a short cut, and brought us down a very steep place through the forest to a narrow but rocky drift, and there he had not an idea which way to go through ! The Bishop went first to try, and very soon got into a hole amongst slippery rocks, and his horse was all but down. At last it scrambled out on to a rock in the middle of the water, and he did not know how to get off again. Mr. Davidson then tried wading in up to his middle, but he also slipped about, and had to give it up. Then the Bishop managed to get off the other side of the rock ; and, by winding about between rocks, found a pretty good path. But when he got to the other side he came out at a wrong place, and again got on a sloping rock, and the horse slipped and fell on his side, very nearly on the Bishop. However, he was only a little bruised, and got up again directly, and then we all followed one by one.

On that same visitation the Bishop writes :

We have had some rough travelling. One night, after going sixty miles, with one of the horses tired out, we arrived at a farm, which we found deserted ; only a Hottentot woman there. She let us in, but there was no food but what we brought ; and your mother slept upon a short table, I on a chair without a bottom and the mud floor, in alternate changes. There was a hen and chickens in the room ; and we had had nothing all day but some sweet cake and a piece of brown bread which we asked for at the place where we slept before. We had nothing to wash in but a pie-dish ; and by two o'clock the next day, when we got to Beaufort, the state of our commissariat was not pleasant.

But if these extracts prove a similarity of personal hardships with those undergone by our own Missionary Bishops, there is a still more cheering similarity in the results of the Missionary Bishop system. Before his death, Bishop Gray saw his *one* Diocese multiplied into a *Province*, of which Capetown is the Metropolitan See, and the new sees created, and Suffragan in that Province, are no less than the following : Grahams-town, Maritzburg (formerly *Natal*), Kaffraria, Zululand, Bloemfontein, and St. Helena, to say nothing of the Central Africa Mission, and the Mauritius. So the good work goes on !

AMONG THE MORMONS.

WE ask the earnest attention of our readers to the first three articles in this number of THE SPIRIT OF MISSIONS, all relating to work carried on by Bishop Tuttle and his faithful Clergy in the strongholds of Mormonism. The Bishop of Capetown himself—of whose Visitations a condensed account, elsewhere presented, has been kindly prepared for us—could hardly have met with more trying and varied experiences in his

journeyings, than those of which the adventure in crossing the Big Hole River is an illustration; while any Bishop might well be made both proud and thankful by the result of house to house visiting, if influence and honor and affection are things to be proud of and thankful for.

All the friends who have helped to establish and carry on St. Mark's School, Salt Lake City, and St. John's School, Logan, will rejoice over the fruits they are producing. Will not they, and many more like-minded, come to the help of the Rev. Mr. Gillogly, and give to Plain City just such another Centre of good and holy teaching out of which, by the blessing of God, may come forth new Candidates for the Sacred Ministry to lead again still others of their own people to a knowledge of the truth?

ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums for the General Work intrusted to their care, from Sept. 1 to Sept. 30, 1876, inclusive.

ALABAMA.			CONNECTICUT.		
<i>Selma</i> —St. Paul's S. S., M. C.....	3 35	3 35	<i>Hartford</i> —L. M. G.....	100 00	
ALBANY.			Int. on Smith and Kelly's		
<i>Catskill</i> —St. Luke's S. S., M. C....	10 50		Note, \$406.77; Rents,		
<i>Wallon</i> —Christ, of which from S.			\$16.85.....	423 62	
S., \$4.56; M. C., \$11.37.	15 93	26 43	<i>Lime Rock</i> —Trinity Ch., M. C....	5 00	
ARKANSAS.			<i>New Haven</i> —Trinity Ch., quar-		
<i>Batesville</i> —St. Paul's Ch.....	8 30		terly payment of stipend	50 00	
<i>Camden</i> —St. John's Ch.....	6 90		<i>New Milford</i> —St. John's Ch., Cen-		
<i>Dardanelle</i>	1 00		tennial offering from La-		
<i>Forest City</i>	6 35		adies' Bible Class.....	142 25	
<i>Jacksonport</i> —Grace Ch.....	4 55		<i>New Milford</i> —St. John's Ch., of		
<i>Pine Bluff</i> —Trinity Ch.....	10 65		which from M. C., \$24.45;		
<i>Prescott</i>	6 00		C. O. O., \$6; a friend,		
<i>Van Buren</i>	3 55	47 60	\$2.....	31 45	
CALIFORNIA.			<i>North Haven</i> —St. John's Ch.....	6 75	
<i>San Francisco</i> —St. Luke's Ch., M.			<i>Norwich</i> —A friend.....	10 00	
C.....	2 00	2 00	<i>Southport</i> —Trinity Ch.....	46 40	
COLORADO.			<i>Stratford</i> —Christ Ch.....	40 00	
<i>Denver</i> —St. John's Ch.....	7 80	7 80	<i>Westport</i> —Christ Ch.....	29 11	884 58
CENTRAL NEW YORK.			EASTON.		
<i>Brownville</i> —St. Paul's Ch., B. W.			<i>Great Opohtank Par.</i> —S. S. M. C.	7 25	7 25
A.....	2 95		FOND DU LAC.		
<i>Greene</i> —St. Peter's, for St. Barn-			<i>Fond du Lac</i>	30 00	30 00
abas' Hospital.....	3 00		ILLINOIS.		
<i>Ithaca</i> —J. P. V.....	6 00		<i>Lockport</i> —St. John's Ch.....	3 50	3 50
<i>McLean</i> —Zion Ch.....	2 00		INDIANA.		
<i>Onelda</i> —St. John's S. S., M. C....	8 34		<i>Terre Haute</i> —St. Stephen's Ch.,		
<i>Onondaga Valley Mission</i> —M. C.	1 09		M. C., add'l.....	75	75
<i>Syracuse</i> —Children of Calvary			IOWA.		
Mission.....	2 00		<i>Durant</i> —St. Paul's S. S., M. C....	5 20	5 20
<i>Utica</i> —Grace Ch., B. W. A.....	50 00		KENTUCKY.		
<i>Waterville</i> —Grace Ch., B. W. A.	5 45		<i>Louisville</i> —Christ Ch., of which		
<i>Watertown</i> —Grace Ch.....	2 75		from M. C., \$1.50.....	15 50	15 50
<i>Waverly</i> —Grace Ch.....	34 66	118 24	LONG ISLAND.		
CENTRAL PENNSYLVANIA.			<i>Brooklyn</i> —Grace Ch. S. S., M. C..	11 32	
<i>Carlisle</i> —St. John's Ch.....	23 05		St. Luke's Ch., M. C.....	2 00	
<i>Lancaster</i> —St. James' Ch.....	51 08		<i>Jamatca</i> —Grace Ch., M. C., add'l	3 00	16 32
St. John's.....	6 37				
<i>Wellsboro</i> —St. Paul's Ch.....	21 26	101 76			

MAINE.

Ft. Fairfield—St. Paul's Ch., M. C. 75 75

MARYLAND.

Baltimore—Memorial Ch. 23 52
 Redeemer, M. O. 1 53
 St. Paul's Ch., M. C. 65 56
Georgetown—St. Alban's Ch., M. O. 2 00
Harford Co.—St. Mary's Ch., M. O. 2 00
Port Tobacco Parish—M. C. 16 63
Reistertown—St. Michael's Ch. 5 00 116 24

MASSACHUSETTS.

Amherst—Grace Ch. 15 50
Ashland—Emmanuel Ch., M. O. 7 25
Charlestown—St. John's Ch., family M. O. 22 25
North Cambridge—St. James' Ch., M. O. 2 13 47 13

NEBRASKA.

Omaha—Trinity Cathedral. 37 00 37 00

NEW HAMPSHIRE.

Portsmouth—St. John's Ch. 29 52 29 52

NEW JERSEY.

Haddonfield—Grace Ch. 8 11
Plainfield—Grace Ch., M. O. 20 00 28 11

NEW YORK.

Amenia Union—St. Thomas' Ch. 3 19
Annapolis—St. Stephen's College Chapel. 20 25
Barrytown—St. John Evangelist's. 55 82
Bedford—St. Matthew's Ch., M. O. 2 90
Goshen—St. James' Ch., M. O. 3 00
Madaline—Trinity Ch. 4 00
Matteawan—St. Luke's Ch., Woman's Missionary Association, towards Bishop Tuttle's salary. 70 00
New York—Heavenly Rest. 175 00
 St. Bartholomew's Ch., a member, quarterly pay't of stipend. 100 00
 St. Michael's Ch. 11 05
 P. B. K., part payment of stipend. 50 00
 Total abstinence. 5 00
 C. 5 00
 W. 10 00
Peekskill—St. Peter's Ch. 10 00
Piermont—Christ Ch., of which from Mr. and Mrs. S., \$20. 25 00
Saugerties—Trinity Ch. 72 90
Sing Sing—Trinity Ch. 45 65
Tivoli—Trinity School. 6 00
Wappinger Falls—Zion Ch., add'l 11 17 685 03

NORTH CAROLINA.

Leakesville—Epiphany, M. O. 1 00 1 00

NORTHERN NEW JERSEY.

Madison—Grace Ch., of which from M. O., \$26 78. 87 00
Morristown—Redeemer. 73 26 160 26

OREGON.

East Portland—St. David's Ch., M. O. 3 50
Portland—St. Stephen's S. S., M. O. 55
Oregon City—St. Paul's S. S., M. O. 1 20 5 25

PENNSYLVANIA.

Lower Merion—St. John's Ch., Centennial offering. 65 00

Philadelphia—St. Matthias' Ch. 18 00
Chestnut Hill—St. Paul's Ch. 100 00
Germantown—Calvary Ch. 52 69
Kingsessing—St. James' Ch., semi-Centennial offering. 50 00 285 69

RHODE ISLAND.

East Greenwich—St. Luke's S. S., M. O. 20 80
Providence—Grace Ch., a member. 40 00 60 80

SOUTHERN OHIO.

Zanesville—St. James' Ch., S. S. 30 00 30 00

UTAH.

Salt Lake City—St. Mark's Ch., M. O. 2 00 2 00

VIRGINIA.

Moore Memorial—The Misses Moore. 5 00 5 00

VERMONT.

Hydeville—St. James' Ch., M. O. 6 45
Shelburne—Trinity Mission. 1 00
Windsor—St. Paul's, M. O. 7 00
Winooski—Trinity Mission. 1 00 15 45

WESTERN MICHIGAN.

Courtland—St. Paul's Ch. 25
Grand Haven—St. John's Ch. 50
Grand Rapids—Chapel of the Good Shepherd, Woman's Auxiliary. 60
Greenville—St. Paul's Ch. 25
Mendon—St. Paul's Ch. 25
Paw Paw—St. Mark's Ch. 50
Flint—Christ Ch. 25
St. Joseph—Christ Ch. 25 2 86

WESTERN NEW YORK.

Batavia—St. James' Ch. 5 00
Bath—St. Thomas' Ch., of which from M. O., \$15.20. 85 20
Branchport—St. Luke's Ch. 6 26
Brockport—St. Luke's Ch. 9 00
Buffalo—Grace Ch., of which from M. O., \$29.45. 34 72
Catharine—St. John's Ch. 8 89
Cuba—Christ Ch. 5 00
Fredonia—Trinity Ch. 3 74
Geneseo—St. Michael's Ch. 15 41
Geneva—St. Peter's Ch. 70 34
Havana—St. Paul's Ch. 19 19
Hornellsville—Christ Ch. 15 00
Le Roy—St. Mark's Ch. 25 85
Maysville—St. Paul's Ch. 1 85
Newark—St. Mark's Ch. 3 78
Palmyra—Zion Ch. 29 70
Rochester—Good Shepherd. 6 16 295 08

MISCELLANEOUS.

Centennial offering. 351 11
 M. F. H. 100 00
 Mr. E. A. R., \$15, and Mrs. E. T. R., \$10. 25 00 476 11

YOUNG CHRISTIAN SOLDIER.

Receipts for the month. 344 57 344 57

MITE CHESTS.

Receipts for the month, not credited to parishes. 66 58 66 58

Receipts for the month. \$3,961 70
 Amount previously acknowledged. 108,512 49

Total receipts for the year ending Sept. 3, 1876. \$112,474 19

ACKNOWLEDGMENTS OF SPECIAL CONTRIBUTIONS.

The Treasurer of the Domestic Committee has received the following SPECIAL CONTRIBUTIONS from Sept. 1 to Sept. 30, 1876, inclusive.

ALBANY.

Albany—Mrs. A. S. B., for Dry Grove 5 00 5 00

CENTRAL NEW YORK.

Oxford—St. Paul's Ch., for Mexico..... 17 00 17 00

CENTRAL PENNSYLVANIA.

York—St. John's, for Mexican Missions..... 54 00 54 00

CONNECTICUT.

Westport—Christ Ch., a member, for Dr. Oliver..... 20 00 20 00

IOWA.

M., for Mexico..... 1 00 1 00

MARYLAND.

Georgetown—Christ Ch., M. A.S., for Dry Grove Training School..... 1 00
Harford Co.—St. Mary's Ch., for Harris children..... 3 00
Havre de Grace Parish—for Bp. Whipple's Indian Mission..... 1 00 5 00

NEW YORK.

New York—Heavenly Rest, for Bp. Garrett..... 20 00
 St. Michael's Ch., for Bp. Tuttle 3 32
 St. Paul's Chapel, Ladies' Domestic Missionary Association, for Harris children..... 15 00
 R. W. T., of which for Mexico, \$1; for Dry Grove Training School, \$1..... 2 00
Saugerties—Trinity Ch., for Bp. of Illinois..... 25 00 65 32

NORTHERN NEW JERSEY.

Bergen Point—Trinity Ch., a member of Woman's Missionary Association, quarterly payment of Scholarship in Bp. Tuttle's School..... 10 00 10 00

PENNSYLVANIA.

Cornwall—S. H. C., for Bp. Whipple's Divinity School... 100 00
Doylestown—B., of which for St. Mary's Ch., Washington, D. C. \$3; St. Paul's on the Mountain, Sewanee, \$2..... 5 00

Philadelphia—23d Ward, Jonesdale, All Saints' Ch., of which for Bp. Clarkson, \$27.32; Bp. Tuttle, \$27.33 54 65 159 65

VIRGINIA.

Norfolk—Christ Ch., for Bp. Wingfield..... 35 00 35 00

WESTERN MICHIGAN.

Kalamazoo—Michigan Female Seminary, Episcopal Missionary Society, for St. Paul's School, Walla Walla 10 14 10 14

WESTERN NEW YORK.

Avon—Zion Ch., for Mission to the Jews..... 1 50
Batavia—E. E. L. and G. S. B., for Bp. Whipple..... 2 00
Branchport—St. Luke's S. S., for Mary Joep..... 5 00
Buffalo—Trinity, of which for Seabury Divinity School, \$34.83; for Mission to the Jews, \$23.65; for Mexico, \$20..... 78 48
Cuba—Christ Ch., for Mission to the Jews, \$1.65; Tract Society, \$2.39..... 4 04
Geneva—St. Peter's Ch., for Mission to the Jews..... 7 85
 Trinity, for Mission to the Jews..... 47 53
Niagara Falls—St. Peter's Ch., for Faribault..... 10 00
 A friend, of which for Ch. at Fire Steel, Dakota, \$5; Parsonage at Astoria, \$5..... 10 00
Suspension Bridge—Epiphany, for Mission to the Jews. 1 64
Rochester—St. Paul's, for Mission to the Jews..... 14 09
 St. Clement's, for Mission to the Jews..... 13 78
 Christ Ch., of which for Mission to the Jews, \$15.10; for Mexico, \$5. 20 10
 St. Paul's, for Bp. Spalding..... 8 83
West Bloomfield—O. W., for Mexico..... 5 00 229 84

MISCELLANEOUS.

M. F. H., for Rev. W. H. Washburn, to finish Ch. in Maine..... 50 00 50 00

Receipts for the month..... \$684 95
 Amount previously acknowledged..... 22,056 00

Total receipts for the year ending Sept. 30, 1876..... \$22,720 95

INDIAN COMMISSION.

FROM THE ANNUAL REPORT OF THE INDIAN COMMISSION.

THE Commission has also to deplore the loss it has suffered in the recent death of one of its own number, William K. Kitchen. The interest which Mr. Kitchen felt in the work of the Commission was specially manifested in the labor which, as its Treasurer, he had for a long time cheerfully rendered. Amid the exacting cares and duties of a responsible position—sufficient of themselves to occupy the thought and energy of most men—he yet found time, year after year, to attend to the minutest of the multifarious details devolving upon him as the Treasurer of the Indian Commission. It was, with him, a labor of love ; and only those who became familiar, officially, with all the facts, knew fully how large that labor was.

The Executive Committee of the Commission took order, at the earliest opportunity after his death, to place upon its Records this

MINUTE :

“The Executive Committee of the Indian Commission of the Protestant Episcopal Church, have heard, with the deepest regret of the death of their late colleague, William K. Kitchen, and desire to put on record an expression of their esteem for the excellence and attractiveness of his character as a man, and their high sense of the value of his counsels in Committee, and of the cheerfulness, fidelity and ability with which he discharged the duties of his office as Treasurer of the Commission.”

PORTIONS OF BISHOP HARE'S ANNUAL REPORT.

Two things strike me forcibly on taking up my work again. The first is the zeal and fidelity with which my brethren and sisters in the Mission have discharged the duties of their several stations, and the smoothness with which, on the whole, the Mission work has proceeded. The second is the good behavior of the Indians with whom our Mission is most intimately connected under provocation which has been sore enough to madden the coolest. For here are a people who, on the surrender of a part of their land a few years ago, were assured in the undisturbed possession of the rest by solemn treaty, who have beheld the pitiful fragment that remained to them invaded by lawless adventurers and the fairest and most valuable portion of it snatched from their possession. They have remonstrated ; but in vain. They have asked whether they might themselves repel the invaders ; and have been answered, No. They have asked that the troops of the United States should drive the marauders out ; and the reply has been, that the children of the Great Father are many and adventurous, and that what they wished to be

done the Great Father cannot prevent. Occasional outbursts of passion resulting here in the murder of a white man by an Indian, and there of an Indian by a white man, have added fuel to the hot discontent. Efforts made to secure the relinquishment of the coveted portion of their land, for a fair equivalent, have seemed to their ignorant minds, rendered suspicious by many wrongs, as efforts to overreach them, and have fanned the flame. In this juncture a military expedition is sent out to chastise some of the wilder bands of their people, who have been guilty of long-continued deeds of robbery and murder ; but, instead of victory for the Government forces, and the wholesome lesson which victory would have taught evil-disposed Indians everywhere, the arms of the savages come off triumphant, and the issue seems to them to proclaim the dawning of the day in which the relentless tide which has been driving the Indian from his hunting-grounds will be driven back in confusion. A hundred tongues carry the inspiring news. How the tidings must have stirred up the national pride of the Indian ; how it must have made their wild natures, which civilization and Christianity had been quieting, rage again, any one can imagine. That a tempest of passion has not swept the Niobrara Mission out of the country, is to me cause of the greatest encouragement. That the only casualty to the members of the Mission is one murder, is the occasion of thanksgiving. That the whole Sioux nation is not in arms, and wild with exasperation, is to me a wonder ; while the fact that up to this writing not a Mission Station has had to be relinquished, and that, on the whole, steady improvement marks our School and Mission work—constitutes the most emphatic call to the Missionaries in Niobrara and to the Church at home to persevere in the work which they have begun.

DEATHS.

Two of our number have been removed from us during the past year by death. Mary E. Hinman was the wife of our oldest Missionary. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance abounded in her to an unusual degree, and united with singular good sense to make her an invaluable member of the Mission. She bore without murmuring the brunt of the hardships which attended the foundation of what is now known as the Niobrara Mission, and during the last two years of her life was called to endure distressing sickness. Perfected through sufferings, it is sweet to those who knew and loved her to think of her present repose.

The Rev. R. Archer B. Ffennell entered the Mission but eighteen months ago. He took up the work at the post to which he was assigned (the Cheyenne Mission) with characteristic energy. To do his work, to do it well, to learn to do it better, was a delightful enthusiasm in him. To make the poor people, by whom he was surrounded, know the Gospel which had been his own comfort in hours of great darkness, absorbed

him ; while his charity overflowed in efforts for the welfare of the Government employés at the Agency and of the military at the Post near by. The only information which I have at this writing, in regard to the manner of his death, is that, while returning after nightfall to the Mission from the Agency where he had been holding Divine Service, he was shot through the head and instantly killed by an Indian, who was smarting under a real or imaginary injury, inflicted by the military, and who had vowed he would kill the first white man he met. Had this brother fallen a victim to the brutality of a New York rowdy while he was acting as a Missionary to the poor of that city two years ago, no one would have remarked, "There ! there ! you see how vain it is to preach the Gospel to the poor." I trust that a like moderation will protect from hasty judgments the Mission to the Indians in Niobrara.

ACKNOWLEDGMENTS.

I bless GOD that the interest of the women of the Church in the Mission shows no signs of ebbing. Besides contributions of money, which have appeared in the monthly acknowledgments of the Treasurer, they have lightened the hearts of many of the Missionaries by donations of articles intended for their personal comfort and to enable them to make Christmas a happy season for the Indians, and have so generously provided the Niobrara Store-room with needful goods that the lady in charge has been able to make it a source of supply for the Mission at large. Let me repeat what I said last year, that, placed as we are among direst destitution, with near a hundred boys and girls in Boarding-schools to be clothed, we cannot carry on our work without such contributions, and I trust that they will be as generous in the future as they have been in the past. All articles useful in houses are acceptable, and all clothing, especially that suitable for boys and girls ranging from ten years up to twenty.

May the blessed SAVIOUR Whom they serve reward abundantly all our benefactors and make their love and prayers for us still to abound !

WILD RICE GATHERING IN MINNESOTA.

WHITE EARTH, MINNESOTA, *September 26, 1876.*

REV. AND DEAR BROTHER : You will be glad, I feel sure, to know that our people have had a very fine crop of wild rice, and have gathered a great deal. Providence sent us the grasshoppers ; but, as if to make up for their ravages, He sent us an unusual crop of wild rice. It grows in the shallow lakes. The Indians say that it is the crop which God sends the poor Indians to feed them. They neither sow it, nor fence it, nor

take any pains with it, but when the time comes find it ready grown to their hand. It is God's gift to them.

They spend from two to three weeks gathering it. Some families gather as much as ten flour sacks full, others less. As it bursts and swells when boiled, like white rice, so that a very little of it dry makes a great deal cooked, it may be seen that this gives them provision for a long time. Most people like it better than white rice. I do. They gather it in birch-bark canoes ; two persons sit in the canoe, one behind paddling, urging the canoe gently forward amongst the wild rice which rises up out of the water on either side, like tall reeds or a crop of wheat, the other gathers and bends it over the canoe with one hand, and with the other beats it off, letting it fall into the bottom of the canoe. This is continued, alternately beating from either side, until the canoe is full. One canoe will gather a flour sack full of wild rice in one day. In the evening, after coming in off the lake, they separate it from the husk, by parching, and then treading it, with a motion like dancing, singing the while. It is a very joyful sight to see them treading it out, dancing and accompanying themselves with singing, when the gathering of the day is over. There were fifty families of our Indians, this Fall, encamped at one rice lake, thirty miles from White Earth, gathering rice ; and at two other rice lakes there were also numbers. Among them were our lately ordained Indian Deacons, and their families, and some of the students and their families, who went out like all the rest to join in the annual festival of the Wild Rice, and lay in a winter's supply of wholesome food. Like good shepherds, as they are, our young Deacons follow their flocks wherever they go, and when the Lord's Day comes round they are with them to break to them the Bread of Life.

The Indians look forward to rice-gathering as a very happy time, as they then have not only an abundance of rice, but by a happy combination of circumstances, the ducks go in great numbers to gather wild rice at the same time that they do. So *they meet*, around the smoking board and elsewhere. The ducks are old and very dear friends of the Indians, their families having been on intimate and visiting terms for I know not how many centuries past—both are very old families, the Indians and the ducks—and the pleasure of meeting, on one side at least, is rapturous. Often the ducks get so fat with eating rice that they cannot rise to fly, and are therefore obliged to receive their friends who come to call upon them, sitting ; but the pleasure of the interview is not at all diminished by this apparent want of courtesy on their part, the cause of it being well understood on both sides, and excused.

This is Indian life at its best ; the fragile birch-bark canoe gliding on the surface of the lake, its happy occupants paddling, gathering, singing ; then in the evening the long row of camp fires on the lake bank, and by each a figure dancing, singing, joyfully treading out the winter's store ;

overhead the soft September moon ; around, the sleeping woods ; beneath, the ducks. Who would not be an Indian ?

Faithfully yours,

J. A. GILFILLAN.

P.S.—Without intending it, when I sat down, I have written you the above about rice gathering, knowing that you and other friends are interested in all sides of Indian life, and thinking it might give you some insight into that operation.

Whilst I am writing these words, God has turned the shadow of death into the light of the morning.

J. A. G.

TUESDAY MORNING, 5 O'CLOCK.

THE INDIAN WHO WANTED A COW.

EXTRACT FROM A LETTER.

THE wife of one of the Indians on this Reserve has been an invalid for two or three years, and has been attended by one of the ladies of the Mission. All the sick crave light bread and tea, and she has received occasionally.

In front of the house was a large stone, painted red, to which they offered food and clothing and possibly prayers. One day the lady told the Indian it made her very sad to see that stone there for a god, when the following dialogue ensued :

LADY. Did this stone ever do you any good ?

INDIAN. It never brought us any bread or tea.

L. Did it ever help you in any way ?

I. I was sick once and got well, but do not know as that helped me.

L. I want it taken away !

I. (quick as thought) I want a cow !

Conversation followed, and, before the lady left, the Indian promised to remove the stone. When asked where he would take it, if into the house ? he replied that he would take it off to the hill and have nothing more to do with it.

Not long after, he did move it, but—he hasn't his cow yet.

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following contributions for the month of Sept., 1876.

ALBANY.		Mary B. Shelton, \$5 ;	
Fort Edward—	St. James' S.S., for	Christ Ch., \$31 ; S. S.,	
	education of C. S. Cook.	Frank Spooner, \$5 ;	
	22 43	Westport, Christ Ch.,	
		\$15 ; Stamford, St.	
		John's, \$3.....	74 00
Through Fairfield County Indian	Aid Asso'n : Bridgeport,	East Haddam — St. Stephen's	
	Miss Mary Lyman, \$5 ;	Centennial offering,	
	St. John's Ch., \$2 ;	from a communicant...	10 00
	Trinity Ch., \$3 ; S. S.,	Norwich Town — Mrs Mary Ann	
	Lucy M. Shelton, \$5 ;	Williams, for education	

of candidates for the Ministry at White Earth			50 00	
<i>Windsor</i> —Grace Ch.			15 00	
<i>Woodbury</i> —St. Paul's Ch., Centennial offering of Woman's Auxiliary			18 00	167 00
ILLINOIS.				
<i>Bunker Hill</i> —Christ Ch.			1 00	1 00
KENTUCKY.				
<i>Maysville</i> —Ch. Nativity, Centennial offering			12 50	12 50
LOUISIANA.				
<i>New Orleans</i> —Trinity Chapel....			1 95	1 95
MARYLAND.				
<i>Baltimore</i> —Mrs. G.			1 00	
Grace Ch., a parishioner, for Indian Evangelist, Colorado			10 00	
<i>Cockeysville</i> —Sherwood Ch. S. S.			5 00	
<i>Georgetown</i> —Christ Ch., M. A. S., for Mission at White Earth			1 00	
<i>Howard Co.</i> —St. John's			15 00	32 00
MASSACHUSETTS.				
Through Dakota League: for freight, \$40; Grace Ch., Amherst, \$3; Christ Ch., Andover, \$1; Boston, Christ Ch., \$2; St. Mark's, \$1; Ch. of the Messiah, \$16; St. Paul's, \$21.05; Boston Highlands, St. James', \$7; Dorchester, All Saints', \$1; South Boston, St. Matthew's, \$3; Cambridge, Christ Ch., \$2; North Cambridge, St. James', \$2; Hopkinton, St. Paul's, \$3.21; Housatonic, Trinity Ch., \$1; Lawrence, Grace Ch., \$3; Marlborough Mission, \$1.79; Melrose, Trinity Ch., \$2; New Bedford, Grace Ch., \$1; Quincy, Christ Ch., \$2; Salem, St. Peter's, \$22.06; Amherst, Grace Ch., for Scholarship, \$60; Lowell, St. Anne's, \$17.67; Greenfield, St. James', \$10.			222 78	
<i>Cambridge</i> —Miss S., for Anna L. Waring Scholarship, Emmanuel Hall			30 00	
<i>Newton</i> —Miss Elizabeth P. Baur			50 00	302 78
NEW YORK.				
<i>New York</i> —Through Niobrara League: Subscriptions, \$2; Ch. Heavenly Rest, \$5; towards endowment of Mary E. Hinman Memorial Scholarship, (Mrs. J. J. Astor, \$200; Mrs. Sidney Webster, \$25; Mrs. N. E. Baylies, \$10; Mrs. W. K. Strong, \$5), \$240.			247 00	
St. Paul's Chapel			11 00	
St. Michael's Ch.			11 00	
Mrs. A. M. M., semi-annual, for candidates for Ministry at White Earth			75 00	
Levi Blakeslee, Esq.			2 00	
<i>Glenham</i> —Free Ch. of St. John the Baptist			2 54	
<i>Peekskill</i> —St. Peter's Ch.			15 00	
<i>Saugerties</i> —Trinity Ch., (of which from S. S., \$25)			64 17	
<i>White Plains</i> —Grace Ch.			25 00	443 31
NORTHERN NEW JERSEY.				
<i>Newark</i> —Trinity Ch., through Woman's Missionary League of Northern New Jersey			25 00	25 00
OHIO.				
<i>Columbus</i> —Ch. Good Shepherd..			11 01	11 01
PENNSYLVANIA.				
<i>Philadelphia</i> —Through Indians' Hope Association: Ch. Holy Trinity, West Chester, \$33; Ch. Epiphany, \$3; Christ Ch. Chapel, \$18; Ch. Saviour, West Phila., \$6; St. Andrew's, West Phila., \$1; St. Peter's Ch., Germantown, (of which for quarterly payment Pauline Scholarship, \$15), \$20; Proceeds of Kindergarten work done by two little girls six years of age, \$1.50; towards endowment of Mary E. Hinman Memorial Scholarship, \$221.50.			303 00	
Ch. of Advent			28 60	
Ch. Saviour, West Phila., for freight			4 40	
<i>Mount Airy</i> —Grace Ch.			24 53	
<i>Oxford</i> —Trinity Parish, Ury House School, for Ury House Scholarship, St. Paul's, \$30; for Ennecaghbowh, \$25.			55 00	410 53
RHODE ISLAND.				
<i>Providence</i> —Grace Ch., a member			40 00	40 00
SOUTHERN OHIO.				
<i>Columbus</i> —John W. Andrews, Esq.			100 00	100 00
WESTERN MICHIGAN.				
<i>Grand Rapids</i> —Chapel of the Good Shepherd, Woman's Auxiliary			2 56	
<i>Ludington</i> —Grace Ch.			1 50	4 06
WESTERN NEW YORK.				
<i>Brockport</i> —St. Luke's Ch.			9 00	
<i>Buffalo</i> —Trinity Ch.			20 00	29 00
ENGLAND.				
Miss Edith Cane			26 73	
Chapel of St. Augustine's College, Canterbury, thro' Bp. Hare			10 64	37 37
LIBERIA.				
<i>Cavalla</i> —Ch. of the Epiphany....			20 00	20 00
MISCELLANEOUS.				
Two friends, a thank offering, through Bp. Hare			28 62	
A friend, a thank offering, through Bp. Hare			50 00	
Mr. E. A. R., \$15; Mrs. E. T. R., \$10			25 00	
Centennial Fund, add'l.			318 48	
Through Domestic Committee, for 1-11 M. C. receipts.			772 37	1192 47
Total receipts			\$2,852 41	
Amount previously acknowledged..			\$43,492 69	
Total amount since Oct. 1, 1875			\$46,345 10	

Centennial Acknowledgments.

THE Treasurers of the Domestic and Foreign Committees, of the Commission of Home Missions to Colored People, and of the Indian Commission, acknowledge the receipt of the following Centennial Offerings to October 1, 1876, to be apportioned in like amounts to the four Departments, except when otherwise specified below.

ALABAMA.

<i>Florence</i> —Trinity.....	3	65	
<i>Tusculumbia</i> —St. John's.....	1	75	5 40

ARKANSAS.

<i>Pine Bluff</i> —Trinity.....	2	00	2 00
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CENTRAL PENNSYLVANIA.

<i>Columbia</i> —St. Paul's, of which Domestic Com., \$7.57; Home, \$7.56; Indian, \$7.57.....	22	70	
<i>Scranton</i> —Good Shepherd.....	2	00	24 70

CENTRAL NEW YORK.

<i>Binghamton</i> —J. and E.....	8	00	
<i>West Fayette</i> —Grace, Woman's Bible Class.....	6	25	14 25

GEORGIA.

<i>Augusta</i> —St. Paul's, of which Domestic Com., \$10; Foreign, \$8.....	18	00	18 00
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ILLINOIS.

<i>Bunker Hill</i> —Christ Ch.....	7	00	7 00
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INDIANA.

<i>Worthington</i> —St. Matthew's.....	3	30	3 30
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IOWA.

"M.," for Domestic Committee...	1	00	1 00
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KANSAS.

<i>Independence</i> —Epiphany.....	6	00	
<i>Lawrence</i> —Trinity.....	3	45	9 45

KENTUCKY.

<i>Duckers</i> —J. W.....	5	00	5 00
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LONG ISLAND.

<i>Brooklyn</i> —S. C. M., X. Y. Z.....	20	00	
Grace	250	00	
<i>Newtown</i> —St. James'	23	00	
<i>Richmond Hill</i> —Resurrection, of which S. S., \$1.43	10	32	
A member of the Board of Mis- sions, from Diocese of Long Island.....	100	00	408 32

MARYLAND.

<i>Prince Geo. Co.</i> —Bladensburg, St. Matthew's	17	25	17 25
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MASSACHUSETTS.

<i>Boston</i> —Bp. B. H. Paddock, of which Dom. Com., \$20; Foreign, \$20; Home Mission, \$10.....	50	00	50 00
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MICHIGAN.

<i>Fentonville</i> —St. Jude's.....	4	50	4 50
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NEBRASKA.

<i>Decatur</i> —Incarnation.....	1	32	1 32
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NEW JERSEY.

<i>Beverly</i> —St. Stephen's, of which Dom. Com., \$43.87; For- eign, \$23.88; Indian, \$23.87; Freedmen, \$23.88	115	50	
<i>Plainfield</i> —M. Buxton, of which Dom. Com., \$1; Foreign, \$1; Indian, \$1.....	3	00	
<i>Salem</i> —St. John's.....	40	00	158 50

NEW YORK.

<i>College Point</i> —St. Paul's Chapel.	2	00	
<i>Bedford</i> —St. Matthew's.....	47	77	
<i>Mamaroneck</i> —St. Thomas', of which Domestic Com., \$10.75; Foreign, \$10; In- dian, \$8.62; Home Mis- sion, \$1.61.....	37	98	
<i>Newburgh</i> —St. George's.	172	53	
<i>New York</i> —St. Philip's, of which Dom. Com., \$8; Foreign, \$8; Freedmen, \$8;	24	00	
<i>Warwick</i> —Christ Ch.....	8	00	292 28

NEW MEXICO.

<i>Santa Fe</i> —St. Thomas'.....	3	00	3 00
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NORTH CAROLINA.

<i>Asheville</i> —Trinity, add'l.....	6	90	6 90
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NORTHERN TEXAS.

<i>Paris</i> —Holy Cross	12	00	12 00
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PENNSYLVANIA.

<i>Coatesville</i> —Trinity, of which Dom., \$9; Foreign, \$9..	18	00	
<i>Philadelphia</i> —Episcopal Hospi- tal, from the "Margaret Jackson" Bible Class... Grace, of which Dom., \$25; Foreign, \$75.....	10	00	100 00

CENTENNIAL ACKNOWLEDGMENTS.

(<i>Germantown</i>)—St. Luke's.	56	50	
St. Timothy.....	34	25	
<i>Phoenixville</i> —St. Peter's.....	15	53	
<i>Radnor</i> —St. David's.....	61	20	
<i>Whitemarsh</i> —St. Thomas'.....	37	51	332 99

SOUTH CAROLINA.			
<i>Barnwell</i> —Holy Apostle.....	1	00	
<i>John's Island</i> —St. John's.....	2	68	3 68

VERMONT.			
<i>Windsor</i> —St. Paul's.....	5	73	5 73

WASHINGTON TERRITORY.			
<i>Port Townsend</i> —St. Paul's.....	7	00	
<i>Van Couver</i> —St. Luke's.....	14	00	21 00

WESTERN MICHIGAN.			
<i>Saugatuck</i> —All Saints.....	4	00	
<i>Union City</i> —Grace, of which S.			
S. 50 cts.....	4	00	8 00

MISCELLANEOUS.			
<i>Japan, Osaka</i> —Mission, of which			
Foreign, \$51.23 ; Dom.,			
\$17.07 ; Indian, \$17.07 ;			
Freedmen, \$17.08.....	102	45	
A friend.....	1	50	
".....	5	00	
<i>England, Canterbury</i> —St. Au-			
gustine College, the			
Warden.....	28	00	136 95
Total.....			\$1,552 52

In addition to the foregoing the Treasurer of the Domestic Committee has received and acknowledged the following Centennial Offerings since August 1, 1876.

<i>Conn., New Milford</i> —St. John's,			
Ladies' Bible Class.	142	50	
<i>N. Texas, Dallas</i> —St. Matthew's.	15	20	
<i>Penn., Phila., (Kingsessing)</i> —St.			
James'.....	50	00	
(<i>Lower Merion</i>)—St. John's.	65	00	272 45

In addition to the foregoing, the Treasurer of the Indian Commission has received and acknowledged the following Centennial Offerings since August 1, 1876.

<i>Conn., East Haddam</i> —St. Ste-			
phen's, a communicant.	10	00	
<i>Woodbury</i> —St. Paul's, Wo-			
man's Auxillary.....	18	00	
<i>Ky., Maysville</i> —Nativity.....	12	50	
<i>N. J., Beverly</i> —St. Stephen's S. S.	7	00	
<i>N. Y., New York</i> —A friend.....	1000	00	
<i>Penn., Lower Merion</i> —St. John's.	30	00	1077 50

In addition to the foregoing the Treasurer of the Foreign Committee has received and acknowledged the following sums since August 10, 1876.

<i>Albany, Delhi</i> —St. John's.....	560	00	
<i>C. N. Y., Whitesboro'</i> —St. John's.	4	00	
<i>N. Y., Matteawan</i> —St. Luke's....	1	00	
<i>Rye</i> —Christ Ch.....	7	00	
<i>Sing Sing</i> —St. Paul's.....	1	00	
<i>Penn., Lower Merion</i> —St. John's.	68	53	
<i>West Whiteland</i> —St. Paul's	3	25	
Miscellaneous, "A Centennial			
Offering".....	1000	00	1644 78

In addition to the foregoing the Treasurer of the Commission of Home Missions to Colored People has received and acknowledged the following Centennial Offerings since August 1, 1876.

<i>Conn., Norwich</i> —A friend, for St. Mary's Chapel, Washington, D. C.....	10	00	
<i>Ky., Maysville</i> —Nativity.....	12	50	22 50
Total.....			4,569 75
Amount previously acknowledged.....			7,117 78
Total of Centennial Offerings.....			\$11,687 53

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

NOVEMBER, 1876.

NOTICE.

THE REV. JOSHUA KIMBER has been elected Secretary and General Agent of the Foreign Committee, and has entered upon the duties of that office.

THE ANNUAL REPORT OF THE FOREIGN COMMITTEE.

WE present an abridgement of the Forty-first Annual Report of the Foreign Committee to the Board of Missions, there not being room for it in its complete form.

All friends and supporters of the cause, will rejoice in the evidences afforded in it of the continued blessing of God upon the labors of His Missionary servants in the Foreign Field.

In our Mission at Athens no less than six hundred and twenty-four children are instructed daily in the truths of God's Holy Word.

In Africa, the war between the Liberians and the Natives, which threatened to be wide-spread and disastrous, has been quite limited, and not only has peace been made, but causes of offence have been removed, and more friendly relations exist than hitherto, and Liberian and Native Christians are now striving together for the faith of the Gospel.

In China there is not only a steady increase in the number of converts, but there are no less than twelve Candidates for Holy Orders, and the need of a Divinity School for their proper training is urgent.

Japan continues to be a very encouraging field of labor, though the number of converts and the spirit of inquiry are greater at Tokio (Yedo) than at Osaka.

The unpleasant fact stated in the Report is the necessary curtailment of the work abroad through the still uncanceled debt which was reported last year.

DEATH OF THE REV. DR. DUANE.

One event in the history of last year comes prominently to view in the preparation and presentation of this Report. For the second time since the organization of the Domestic and Foreign Missionary Society, the chief Executive Officer in this Department has, during his incumbency, been called away by death. The Rev. Rich'd B. Duane, D.D., after a

comparatively short term of service (about two and a half years), in what to human calculation seemed to be the meridian of his strength, and while devoting to his work the most zealous and faithful endeavors, was suddenly laid upon a bed of sickness, whose termination was the end of all earthly labor, and an introduction into the blessed rest of Paradise.

Although Mr. Duane's term of service as Secretary and General Agent was brief, it proved long enough to endear him greatly to the Missionaries abroad, with all of whom he maintained an active correspondence. Letter after letter came, even after his death, expressive of the deepest sympathy with him in the affliction of last autumn [mentioned in the Report], and when the present Secretary's letter, announcing the death of the Doctor, reached the Missionaries there was great grief in all their houses, and the responses which came were filled with expressions of sorrow.

FINANCIAL STATEMENT.

The total receipts for the year have been \$97,627.56, being an increase of \$7,902.82, or, deducting receipts for the Mexican Church, which had no equivalent last year, \$3,403.10. The amount at the disposal of the Foreign Committee falls \$8,883.90 below the requirements of the work upon its present basis.

The number of contributing parishes is 931, against 946 last year.

SECRETARY AND GENERAL AGENT.

Immediately after the death of Dr. Duane, the Honorary Secretary assumed, under an appointment by the Foreign Committee, the duties of Secretary and General Agent.

The Rev. J. Kimber, Assistant Treasurer, has continued in charge of his very responsible duties, and has, moreover, rendered most timely and efficient aid to the Secretary.

The Rev. John Liggins has also, as in years past, contributed very valuable assistance in the matter of the various publications of the Board.

GREECE.

The Mission in Athens still presents the same attractive features which have characterized it in time past. The number of pupils last year (principally females, as boys are admitted only to the Infant Department), was 624; taught by twelve teachers, beside two teachers of music. In the daily instruction of these children and youths, as among the hundreds and thousands of pupils which, in the lapse of forty-five years have preceded them, the lessons from Holy Scripture have had, as always, chief attention.

There seems to be no abatement in the interest excited by the annual examinations and exhibitions of the schools. Those of the year past, held on the 26th of June, brought together a large number of people, and the exhibition on that occasion, of the progress and attainments of the pupils, was very satisfactory.

AFRICA.

Mention was made in the last Annual Report of impending political troubles in Cape Palmas District, which it was then thought certain would issue in war between the Liberians and the Natives in that district. Letters were received shortly after the date of that Report announcing the fact that hostilities had actually commenced.

The war, after about six months' duration, was brought to a close on March 1, through the kind offices of Capt. Semmes, of the U. S. S. S. Alaska, which vessel was dispatched to Cape Palmas on this errand of good will. A treaty was signed by the parties involved, under which it is hoped that peace has been permanently established.

The termination of these troubles brought great joy to both parties, and the hope is entertained that, with the restoration of peace, there has come the desire, among the Liberians, of more friendly and intimate relations with the natives, and with the latter an increased interest in the prosperity of the Republic.

CHANGE OF POLICY IN THE CONDUCT OF THE WORK.

During the last year, and especially within the last six or eight months, the question of the need of a change of policy in the conduct of the work in Africa, has urged itself, with far more than ordinary force, upon the attention of the Committee.

The prime object of the Mission, viz., *the giving of the Gospel to the heathen*, asserted anew its claims. While at Cape Palmas and in parts immediately adjacent, the Mission has accomplished results of vast importance, to the further prosecution of the work among the natives, in the Stations along the Coast above Cape Palmas, even including Monrovia itself, comparatively little has been done in this direction. This fact indicated the importance of a change.

Furthermore, past experience has shown that the climate at the Coast Stations is most unfavorable to the white man, and as his services, in the judgment of the Committee, cannot yet be dispensed with, it is regarded by the Committee as exceedingly important, to establish, as soon as may be, Mission Stations on the highlands, where it is thought a far better climate may be found, and where the opportunity for efforts devoted to the heathen will be greatly augmented.

This whole subject was referred, in February last, to the Sub-Committee on Africa, for consideration and report. By them was recommended a discontinuance, at the close of the year, of the Stations on the Coast above Cape Palmas, in Sinoe, Bassa and Monserado Counties; and with reference to a more concentrated effort among the natives, and that, too, where it is hoped there will be found the advantages of a better climate, the report of the Sub-Committee was as follows:

“This subject has, from time to time, enlisted the deepest interest in

“the hearts of the members of the Foreign Committee, especially was this
 “the case in the years 1870–71, upon the Report of Bishop Payne, made
 “in the former year to the Board of Missions, and upon facts presented
 “soon after in letters from Africa, which facts were published in *THE*
 “*SPIRIT OF MISSIONS*, and subsequently in pamphlet form in the spring of
 “1871. A copy of that pamphlet, entitled ‘Remarkable Condition of the
 “West African Field,’ has, within the last few days, been sent to each
 “member of the Committee, and none, the Sub-Committee think, can fail
 “to be struck with the earnest call which the facts, therein presented,
 “seem to address to the Church to carry forward the work in the direction
 “thus indicated.

“The Sub-Committee recommend that two points on the Liberian
 “Coast be selected as *points d'appui* for the Missionary operations pro-
 “posed, that one of these be Cape Mount, which an examination of the
 “map will show to be remarkably well situated for reaching interesting
 “portions of the field. Bishop Payne, in his Report to the Board of Mis-
 “sions (1870) above referred to, says : ‘Cape Mount presents by far the
 “most eligible position for the proposed Mission. Here is the most
 “northerly of the Liberian settlements lying around the base of a moun-
 “tain rising out of the ocean to the height of fifteen hundred feet. A
 “Mission establishment on the top of this mountain would have all the
 “advantages of elevation, that Bohlen Station has eighty miles interior,
 “with the further very great blessing of a constant fresh sea breeze.’

“The Vye tribe, inhabiting the country immediately around Cape
 “Mount, is the most intelligent by far of any on the West Coast. It
 “was this people who some fifteen years ago invented a syllabic alpha-
 “bet. They hold constant intercourse with the Mandingoes and other
 “Mohamedan tribes far in the interior, and those intelligent neighbors
 “are fast converting them to their false faith.”

ANOTHER BASE OF OPERATIONS.

“The second point on the Coast which the Sub-Committee recommend
 “as a base of operations, is Cape Palmas, embracing a sufficient line of
 “Coast above the Cape as the character and condition of the Coast tribes
 “in that region shall seem to require, and extending east to the Cavalla
 “River. . . .

“The Mission there (*i.e.* Cape Palmas District) has been so far suc-
 “cessful as to gather in a goodly number of the natives, one hundred and
 “forty-one of whom are reported as communicants, and two in Orders,
 “and among the natives in that region there is, it is said, great respect for
 “the Church, which has given to them all that they know concerning
 “Christianity.” . . .

“The Sub-Committee have already mentioned certain considerations
 “of importance which led them to conclude that Cape Palmas was a point

to be retained and made the base of operations towards the interior, and "its importance in this respect is seen moreover in its probable fitness for reaching portions of that vast and inviting field among the Barline and other tribes, of which the pamphlet sent to the members of the Committee gives such interesting accounts. There is the added consideration that Cape Palmas, and parts immediately adjacent, have been the chief seat of the Mission hitherto ; here has been the largest measure of success, and within it lies the dust of many who labored, and suffered, and died there for this holy cause ; it is, for the Church, the most sacred spot in all the Continent of Africa.

"The Sub-Committee, thus indicate what seems to them to be the proper course to be pursued in the further conduct of the Mission. If the plan suggested be adopted, there must of necessity follow the study and adjustment of details, the presentation of the subject to the Church at large, and the faithful endeavor to obtain the men and the means needed for this great enterprise."

The Foreign Committee unanimously adopted the foregoing Report of the Sub-Committee on Africa.

It is proposed to proceed, as soon as circumstances will permit, in the establishment of a Mission Station at Cape Mount, giving to it the form of an Associate Mission, with suitable buildings for the accommodation of the Mission family. From that point, which will be regarded as the common home of the Missionaries, and probably the residence of the Bishop, the laborers will go forth to do their appointed work, extending the bounds of their operations as God shall prosper them.

THE MISSIONARY STAFF IN AFRICA.

Missionary Staff.—White Presbyters, 2 ; Liberian Presbyters, 4 ; Native Presbyter, 1 ; Liberian Deacons, 3 ; Native Deacon, 1 ; White (Female) Teachers, 3 ; Liberian Catechists or Teachers, 3 ; Native Catechists or Teachers, 9. Total, 26.

Stations.

CAPE PALMAS DISTRICT.

All the Stations in this District were disturbed by the recent war. Statistics, so far as reported, are given in a table appended hereto.

Cape Palmas. The church and school-house at this Station are both of stone, though the latter is not yet completed. There is also an Orphan Asylum and Hospital. The attendance at the Services is regular, and the Church is gaining ground in public estimation.

In the *Orphan Asylum* there are thirty-four beneficiaries (girls) under the care and instruction of Miss Savery and Miss Botts.

Hoffman Station. The Church at Hoffman Station is in bad condition in consequence of the bombardment during the late war.

The attendance upon the public worship is increasing, and the heathen generally are more favorably inclined towards the Christian religion. Preaching in five native towns besides Hoffman.

AFRICAN MISSION.	Attendance on Public Worship		BAPTISMS				Confirmations.	Awaiting Confirmation.		Communicants.		Marriages.	Deaths.	SCHOLARS.						Contributions.					
			Native.		Liberian.									Day School.	Boarding School.	Sunday School.									
	Native.	Liberian.	Adults.	Children.	Adults.	Children.		Native.	Liberian.	Native.	Liberian.					Native.	Liberian.								
CAPE PALMAS DISTRICT.																									
Cape Palmas, St. Marks	8	120	1	..	..	15	..	9	80	7	12	3	42	10	24	22	157	\$34.48					
Hoffman Station, St. James....	100	..	9	9	..	..	..	58	..	1	5	20	..	..	..	82	..	..					
Cavalla, Ch. of Epiphany	100	..	5	9	..	..	..	61	..	..	3	26	..	24	..	49	..	40.00		
Fishtown (Fair Haven) .....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Spring Hill (Graway and Half Graway)	45	..	..	..	..	..	..	..	..	1	3	15	..	..	..	20	..	..					
Gideyatabo	45	..	2	..	..	..	..	2	..	..	30	..	..	..	..	48	..	..					
Rocktown .....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Berebe .....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rockbookah .....	..	..	..	..	..	..	..	..	..	..	..	20	..	..	..	20	..	..					
Kabla .....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	25	..	..					
Bohlen Station .....	..	..	..	..	..	..	No Bishop in the Field.	..	..	..	..	..	..	..	..	..	..	..
Tebo						
SINOE DISTRICT.																									
Sinoe, Greenville, Lexington, Blue Barre, and five Native Towns						
BASSA DISTRICT.																									
Buchanan	2	33	1	..	..	3	..	..	16	4	8	..	45	..	..	..	50	..
MONROVIA DISTRICT.																									
Monrovia, Trinity Chapel and Krootown	25	95	7	2	..	2	21	11	46	..	..	61	..	..	43	82	..	..					
Kbeh Kbeh .....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Veytown .....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Clay Ashland	21	32	..	..	..	12		35	5	112	14	..	100	..	..	..	..	..		
Congo Town																									
Crozierville																									
Caldwell																									
Toto Korie .....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

Cavalla. Since the Rev. Mr. Davis left here the Station has been in charge of the Rev. M. P. Valentine, Native Deacon, who has been assisted by Mr. John Payne Valentine and Mr. O. E. Shannon. Besides the public Services on Sundays and Wednesdays, there has been preaching in seven of the native towns. There are three Candidates for Orders at this Station.

Fishtown, or Fairhaven. Though we have no Report from Mr. Samuel Boyd, we learn from a letter of Rev. Mr. Ferguson that there is a day and Sunday-school here, composed of many native children, and that Mr. Boyd visits various heathen towns on Sundays and week days, to preach to and converse with the people.

Spring Hill. Services held in six native towns. A very severe drought has caused much suffering in these towns and the surrounding country, and many of the people are almost in a state of starvation.

Gideyatabo. The house occupied by Mr. James Boyd was burned in September last, but the head man of the place has allowed the Missionary to dwell in one of his houses.

BASSA DISTRICT.

Buchanan (Bassa). Besides conducting the regular Services here, the Rev. L. L. Montgomery makes Missionary visits up the Benson River.

MONROVIA DISTRICT.

Clay-Ashland. Rev. Mr. Russell, who is in charge of this Station, and also of Caldwell, Crozierville and Congo Town, writes that the war has left this region of country in great distress. Famine and sickness largely prevail. The brick church at Clay-Ashland needs a new roof.

Monrovia. In the absence of any Report from the Rev. G. W. Gibson, we have inserted in the table the statistics of last year. Besides his labors in Monrovia, Mr. Gibson devotes a portion of his time to the Native tribes, especially the Golahs.

CHINA MISSION.

Location.—(1) Shanghai and its suburbs. (2) Wuchang. (3) Hankow. (4) Peking.

Missionary Staff.—Foreign Missionaries, 5 Presbyters; Foreign Missionary Physician, 1; Foreign (Female) Missionaries, 8; Native Presbyters, 2; Native Deacons, 2; Native Catechist, 1; Native Teacher, 1—Total, 20.

Mission Stations of Shanghai and its Suburbs.

- (1) Christ Church in the city, West Gate Chapel, West Gate Station, Loong Hwo, Dzan oo Kiung, Tsih Paw—6. Under the pastoral care of the Rev. E. H. Thomson and the Rev. Kia Sung Ting.
- (2) Hong Kew, Lau Zak, Hong Tsing, Tsa-Ka-Pang, Yung-Ziang-Kong and Hospital—6. Under the pastoral care of the Rev. Kong Chai Wong.
- (3) Kong Wan Chapel, San Ting K'u, Kong Wan Tramway Station—3. Under the pastoral care of the Rev. Dr. Nelson and the Rev. Hoong Neok Woo, Native Deacon.

The above enumerated fifteen Stations are served also by the following assistants: Zoo Sung Yen, Koh ah See, Dzung Soong, L'u Dan, Ping Ling, Ng Tsing-Chang, Woo-Ping-Tswi, Tsing-King Mu, Tsang-Tsing Van and several Bible Readers.

Candidates for Orders.

Zoo Sung Yen and Koh ah See—2.

At a date later than that at which the report from the Shanghai Station was closed (June 30, 1876), the Rev. Dr. Nelson wrote as follows:

SHANGHAI, August 1, 1876.

ADMISSION OF SIX CANDIDATES FOR ORDERS.

"I have pleasure in reporting that since my last to you the Standing Committee have admitted *six* of the advanced pupils of Miss Fay's School as 'Candidates for Holy Orders.'

"Beside these, moreover, there are four at Wuchang, whose testimonials have been received, and whose cases will be acted upon by the 'Standing Committee' at their next meeting.

"But I especially mentioned the above names to show that the idea of a Divinity School must be carried out in reality, though small in its beginning, if we are to do any justice to these candidates."

The number of Public *Sunday Services* at these Stations are 13 Chinese, 2 English—15.
Services on other days, varying with opportunities, say..... 30
Chinese Services, Natives..... 40
 Average attendance at the two *Services in English*, Foreigners..... 50

	Natives.	Adults.	Infants.	Foreign.	Adult.	Infant.	Total.
<i>Baptisms</i>		44	22		2	2	70
<i>Marriages</i>	8			6			9
<i>Deaths</i>	10			8			18
<i>Communicants</i>	150			20			170
<i>Contributions</i> , not including Communion Alms or gifts to Hospital.....							\$317 09
<i>Schools</i> —Sunday-schools.....							3
Native Day Schools for Boys.....						13	
Native Boarding Schools for Boys.....						2	
Native Day Schools for Girls.....						5	
Native Boarding School for Girls.....						1	21
<i>Scholars</i> —In Sunday-schools, Native, 154 ; Foreign, 40.....							194
In Day Schools for Boys.....							297
In Boarding Schools for Boys.....							41
In Day Schools for Girls.....							78
In Boarding School for Girls.....							25

Confirmation—A large class, not less, it is thought, than fifty persons wait for a visitation of a Bishop for Confirmation.

Buildings—(of brick for the most part.)

Residences—3.

Bishop's House,
 Girls' School House,
 Hubbard House.

Churches—3.

Christ Church in the city,
 Mission Chapel, Honkew,
 Kong Wan Chapel.

The condition of the Mission at large has been encouraging throughout the last year, and at one of the Stations in particular there have been very marked signs of Divine favor. The Station referred to is San Ting K'u, in the suburbs of Shanghai, where on one occasion (Nov. 26) thirty-three persons, natives, were baptized by one of the Native Presbyters, the Rev. Kong Chai Wong. Of those baptized, twelve were men, ten women, three lads, one girl of twelve years and seven children. And on the following Sunday (1st in Advent, Nov. 28) there were baptized by the same Presbyter, at Kong Wan Chapel, two miles from the Station at San Ting K'u, seven other persons, one child, two women and four men.

Interior Stations.

WUCHANG.

On the Yang-tse River, six hundred miles above Shanghai.

Report of Rev. S. R. J. Hoyt and Rev. William J. Boone, for the year ending June 30, 1876—Residence, Wuchang, China.

Names of places where Divine Service is held: (1) Chapel of the Nativity. (2) Chapel on the Fu K'ai (for preaching to the heathen).

Average attendance at each place: (1) Natives, 60. (2) varies from 30 to 100.

Number of Public Services: (1) On Sundays three in Chinese; usually one in English.

(2) On other days: Morning and Evening Prayers, and noon intercession for Missions. Tuesday, Thursday, Saturday (preaching.)

Population 250,000 to 300,000 souls.

Present state of the work compared with its state as reported last year: We have gained, and have some cause for encouragement.

Names of the Assistants: Yang yoong-tz, Catechist and teacher of Christian books, Tsun-tzih-ih, teacher of Chinese Classics in Bishop Boone Memorial School.

Foreign Staff: Rev. S. R. J. Hoyt, Rev. William J. Boone, A. C. Bunn, M. D.

Names of Candidates for Orders connected with the same: Shia-ching pang, Yang-shiang-hung, Kuei-may-poong, Li-chiang-chin. Postulants who have already forwarded their testimonials to the Standing Committee for admission as Candidates for Deacons' Orders.

Baptisms: Natives—adults, 9; infants, 4. Total, 13. Confirmations: Natives—no visitation; 11 Candidates awaiting one. Deaths: Natives, 1; Europeans, 1. Total, 2. Communicants: Natives, 13; Europeans, 3. Total, 16. Communion alms, \$25.

SCHOOLS.

Bishop Boone Boarding School for Boys. Jane Bohlen Boarding School for Girls.

SCHOLARS.

Male Boarding School (2 of them self-supporting), 32. Female Boarding School, 7.

Buildings at this Station: Clergy house (2 families), Jane Bohlen School (1 family and scholars), Bishop Boone School, Hospital, Nativity, Tu-kai Chapel and Dispensary.

Their present condition: In good repair; material, brick.

Title to this property vested: In the Bishop and his successors of the American Protestant Episcopal Mission.

Proportion of youth in the congregation: Sunday chapel, 3-4; street, 1-10.

Have gained in numbers since last Report: Our Communion list would be nearly doubled if we could have had our usual visitation.

The medical work under the skillful care of Dr. Bunn has been very satisfactory during the last few months, when his restored health has allowed of his very assiduous attention to the many calls on his time.

HANKOW.

On the Yang-tse River, six hundred miles above Shanghai.

Report of Rev. A. C. Hoehing, for the year ending June 30, 1876—Residence, Hankow.

Name of places where Divine Service is held: (1) St. Paul's Chapel. (2) Mission House, Hankow. (3) Occasional street preaching.

Average attendance at each place: Natives, 97. During the week attendance fluctuating from 50 to 150 hearers.

Number of Public Services: On Sundays, 2. On other days: during the week public preaching three times.

Population estimated at 600,000 to 800,000 souls.

Work progressing (see statistics).

Names of the Assistants: Tsau Sien Sung, Chang Sien Sung, Shia Sien Sung, School teachers.

Baptisms: Natives—infants, 2; Europeans—infants, 2. Confirmations: No visitation of a Bishop. Marriages: Natives, 1. Communicants: Natives, 21. Contributions: specials, \$107.97.

Number of Schools: Male—Native, Sunday, 3. Day, 3. (The Boys' School is visited by several girls, and a Girls' School could be opened as soon as appropriation is made for that purpose.)

Number of scholars: Male, Native—Sunday, on list, 110, attending, 92. Day—on list, 110, attending, 70 to 80.

Female, Native, 4. The daily attendance on day schools is irregular at the different seasons of the year, also much depending on the state of the weather.

Buildings at this Station: Hankow Mission House, St. Paul's Chapel and Schools for Boys, 2.

Their present condition: Good; material, brick and stone. School house No. 2, of wood and stone.

Title to this property vested in the Bishop of the Protestant Episcopal Mission of China and Japan.

JAPAN.

The Report of the Bishop to the Board will be found to contain many facts of great interest, and the following are gathered from the Reports of the several Missionaries:

*Report of Rev. Clement T. Blanchet, for the year ending June 30, 1876—
Residence, Yedo, Japan.*

Names of places where Divine Service is held: Tskiji, Yedo, (and Ininami Temacho, Yedo, for three months last winter.)

Average attendance at each place: Tskiji, Natives, Sunday morning, 49. Tskiji, Sunday-school, 2 P.M., 48. Tskiji, Sunday evening (and other days, 38; Europeans, 8.)

Number of Public Services during the year: On Sundays, 121. On other days, 112.

The average attendance at Temacho was about 15.

Population about 900,000.

Names of the Assistants: Yamashta, Suyenobu, Kobayashi and Iwashta, teachers in the Sunday-school; Shikida and Nuki, assistants in the Boarding and Day school.

The present state of work compared with its state as reported last year: Shows a marked increase in the number of converts, and in the interest the natives are taking in Christianity.

Amount of contributions, \$130.

SCHOOLS.

Sunday-school. Day and Boarding-school.

SCHOLARS.

Sunday-school, average attendance for the year, 48. Day and Boarding School, 46.

Proportion of youth in the congregation: about 2-3.

In addition to the above, I beg to state that I had charge of both the Boarding and Day-school, and of the Sunday-school; and was assisted in both by Bishop Williams, and in the latter by the Rev. Mr. Cooper, until the end of February. There was an increase of fifteen in the average attendance of the Sunday-school, and a falling off of nine in the Boarding and Day-school as compared with last year. This falling off can be accounted for by the greater inducements offered to those of limited means for entering the Government schools; by a revival of the study of

the Chinese Classics which had of late been very much neglected ; and also, by the necessary changes of some of our native assistants.

Though the school was far from what we would have liked to have made it, yet we are glad to know that it was instrumental in bringing ten persons into the Fold of CHRIST ; in maintaining the regular Services of the Mission ; and in making the Gospel and ourselves known to large numbers of the natives—a sowing of the good seed which we trust may bear some fruit even after many days.

*Report of Rev. William B. Cooper, for the year ending June 30, 1876—
Residence, Yedo, Japan.*

Names of places where Divine Service is held : Held Services at two different places in the city (Yedo). (Preached at Bishop Williams' Chapel every Sunday afternoon until February 24, 1876. Average attendance, 18).

Average attendance at each place : 25–30. Held Services at Shinagarra until January 1st. Average attendance, 35.

Number of Public Services : On Sundays, 93. On other days, 65. Some occasional Services.

The present state of the work : Favorable ; much more encouraging this year than last year.

SCHOOLS.

Sunday-school, Day-school and Boarding-school.

SCHOLARS.

Sunday-school, 12. Day, 10. Boarding, 5.

Proportion of youth in the congregation : 1-8.

No Communicants as yet, but some Candidates for Baptism.

The work in Yedo is most encouraging. My Services are well attended, the congregations are most orderly and attentive, and for the most part composed of the educated classes. Trust there are many beginning to feel a real interest in Christianity. I have five candidates for Baptism, and scarcely a day ever passes that some one does not come to my house to talk with me about Christianity.

*Report of J. H. Quinby and A. R. Morris, for the year ending June 30
1876—Residence, Osaka, Japan.*

Names of places where Divine Service is held : Osaka, Mission Chapel, Street Chapel.

Average attendance at each place : Mission Chapel, Natives, 30 ; Europeans 10. Street Chapel, Natives, 30.

Number of Public Services : On Sundays, Europeans, 52 ; Natives, 104 ; Kobe for foreign congregation, 6 ; Yedo, 3. On other days, Europeans, 3 ; Natives, 149.

Population of Osaka about 450,000.

Names of the Assistants : Nakajima, Tahumam, Kawashima.

Baptisms : Natives—adult, 1 ; Europeans, infant, 1. Death : Native, 1. Communicants : Natives, 19 ; Europeans, 8.

Amount of contributions for work in the field, Mex. \$89.32 ; outside the field, \$65.70.

SCHOOLS.

Male Native Sunday-school. Male Native Day-school. Female Day-school.

SCHOLARS.

Male Sunday-school, Natives, 15 ; Male Day School, Natives, 7 ; Female Sunday-school, Natives, 10 ; Female Day-school, Natives, 17.

Buildings at this Station: Four buildings, viz., three dwellings, attached to one of which is the, Mission Chapel. One Dispensary, attached to which is the Street Chapel. Their present condition: In good repair; material, wood and plaster, roofed with tiles. All rented.
Proportion of youth in the congregation: about 2-3 are youths.

The Rev. A. R. Morris, who forwarded this Report, writes:

"There are no individual cases of interest to report besides these I have given in my quarterly reports. Dr. Laning's assistant, who had been with him two years, and had manifested little if any interest in Christianity, was taken sick last winter, and during his illness seemed to feel something of the importance of spiritual things. He has since applied for Baptism and is now being prepared for it."

MISS EDDY'S SCHOOL.

Scholars—In the early part of the year, 6 boys, 16 girls.

Present number, 5 boys, 12 girls, who come every day unless prevented by sickness.

HAITI.

The Committee report that they have continued to provide for the salaries of Bishop Holly and, during part of the year, of nine, and recently of eight others, of the Clergy of the Haitian Church. The Bishop's Report to the Board, to be presented in due course, supersedes, it is thought, any occasion for further report from the Committee.

PALESTINE.

In the school at Jaffa, under the quiet yet very efficient management of Miss Baldwin, the usual routine of studies has been maintained, with the assistance of competent teachers.

A semi-annual examination was held, on Christmas Eve, in Arabic and English, chiefly on Scripture History, after which hymns were sung, and small gifts were distributed among the scholars. The scholars acquitted themselves well, and the occasion was one of much interest and pleasure.

Under date of May 5, Miss Baldwin wrote: "Our school goes on nicely, and still numbers forty pupils. I have now decided to have but two celebrations a year, our examination at the close of the school for the summer vacation, and at Christmas a festival. The boys are now studying diligently for the examination in July."

In a letter dated August 12, Miss Baldwin gives account of the examination of the school, which took place on the 4th of that month. In her account of this Miss Baldwin says:

"The weather being very hot, I did not expect many spectators—only twelve came, three brothers, one father and eight mothers. We began at a quarter to nine o'clock with singing a hymn in Arabic. The whole

examination occupied three and one quarter hours. The boys generally did themselves and the school credit. We all were much pleased with their answers as well as their *patience*."

From the Supplementary Report, adopted by the Foreign Committee:

We close the year with \$41,000 debt. While the explanations of that gross sum may modify the amount, and in some degree remove part of its gloom—it still is one that calls for action, and requires that the policy of the year to come shall be made the responsibility, not of a small Committee living in one city, but of the whole Board and those whom they represent.

The true policy would be doubtless, to resolve to raise this burden at once, to devise means in the present session, and give such reasonable guarantees as the case demands—that the Committee may be certain that better times are at hand for them. *But will it be done? Can it be done?*

It will be the duty of the Foreign Committee, at their next meeting, to lay out their work for another year, to make up their Budget for dispensing the charity of the Church towards the ignorant pagans in that great field, *the World*. *They have tried all the means in their reach to relieve their treasury and have failed.*

Will the Board endorse the policy of the past year and accept the responsibility which the Committee have found too burdensome to bear alone?

To test that question, and to receive instructions, they offer respectfully the following Resolution:

WHEREAS, The precept of the Apostle, to "provide things honest in the sight of all men," binds corporations of Christians as much as individuals, and requires the extinction of any debt, which has been unhappily incurred, whether by error of judgment or by circumstances beyond control, therefore:

Resolved, That under the pressure of the circumstances, the Foreign Committee must confine their scheme of expenditures within their anticipated income, that the debt which has been reported may not be increased.

Resolved, That this Board recommend to them to make a renewed appeal to the Churches, to extinguish their present indebtedness, and empower them to carry on their work on a scale in some way commensurate with its importance.

On behalf of the Foreign Committee:

SAM'L D. DENISON,

Secretary and General Agent, pro tempore.

MISSION ROOMS,
NEW YORK, October 6, 1876.

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

☞ Checks, Drafts and Money Orders should always be made payable to the order of **JAMES M. BROWN, TREASURER**, and sent to him, *23 Bible House, New York.*

☞ All Money Orders should be drawn **NOT** on New York, but on **STATION D, NEW YORK.**

☞ Remittances in Bank Notes are not safe unless Sent in **REGISTERED Letters.**

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from September 10, 1876, to October 1, 1876.

ALBANY.			
<i>Delhi</i> —A friend, for Mexico.....	25 00		
<i>Troy</i> —St. Paul's	120 00	145 00	
CENTRAL NEW YORK.			
<i>Binghamton</i> — Christ Ch., Woman's Auxiliary, \$3; for Mexico, \$21.04.....	34 04		
Good Shepherd, Woman's Auxiliary, \$1; for Mexico, \$7.....	8 00		
<i>Cape Vincent</i> —St. John's, Woman's Auxiliary.....	2 00		
<i>Greene</i> —Zion, for Mexico.....	25 70		
<i>Ithaca</i> —St. John's	6 00		
<i>Sherburne</i> —Christ Ch., of which Woman's Aux., \$4.25..	6 50		
<i>Skaneateles</i> — St. James', add'l for Mexico.....	1 00		
<i>Utica</i> —Grace, of which Mrs. S., for Mexico, \$3; Woman's Auxiliary, \$20.....	22 00		
<i>Watertown</i> —Grace	2 75		
Trinity, for Mexico.....	30 10		
<i>Waterloo</i> — St. Paul's, Woman's Auxiliary, F. M. Fund..	20 00		
<i>Whitesboro'</i> — St. John's, "Centennial".....	2 00	169 09	
CENTRAL PENNSYLVANIA.			
<i>Lebanon</i> —St. Luke's.....	61 35	61 35	
COLORADO.			
<i>Denver</i> —St. John's.....	7 80	7 80	
CONNECTICUT.			
<i>Bridgewater</i> —St. Mark's, of which Rev. W. B. Colburn, \$10	20 00		
<i>Huntington</i> —St. Paul's.....	2 30		
<i>North Haven</i> —St. John's.....	2 75	25 05	
ILLINOIS.			
<i>Bunker Hill</i> —Christ Ch. S. S.....	1 00	1 00	
MARYLAND.			
<i>Anne Arundel</i> — Annapolis, for Mexico, of which A. R., \$50.....	69 55	69 55	
MASSACHUSETTS.			
<i>Ashefield</i> St. John's, F. M. F....	5 00		
<i>Cambridge</i> —Woman's Auxiliary, add'l, for F. M. F.....	1 00		
<i>Dedham</i> —St. Paul's, a member..	7 16		
* <i>Fall River</i> —Ascension, F. M. F.	10 00		
* <i>Great Barrington</i> —St. James', F. M. F.....	1 00		
* <i>Hanover</i> —St. Andrew's, F. M. F.	10 00		
* <i>Hyde Park</i> —Christ Ch., F. M. F.	10 00		
* <i>Jamaica Plain</i> —St. John's, F. M. F.....	35 00		
* <i>Longwood</i> Our Saviour, F. M. F.....	51 80		
* <i>Malden</i> —St. Paul's, F. M. F....	1 00		
<i>New Bedford</i> —Grace, a member, for Greek Syllagos.....	5 00		
<i>North Attleboro'</i> —Grace, F. M. F.	1 00		
<i>North Cambridge</i> —St. James', for salary of Miss Harris...	57 90		
<i>Quincy</i> —Christ Ch., F. M. F.....	6 00	201 86	
MICHIGAN.			
<i>Detroit</i> —Christ Ch., for medical education of two African youths.....	700 00	700 00	
MISSISSIPPI.			
<i>Terry</i> —Good Shepherd (colored), for Japan.....	6 50	6 50	
NEW JERSEY.			
<i>Haddonfield</i> —Grace.....	11 14		
<i>Perth Amboy</i> —St. Peter's, Mary S., Albert R and W. B. Walker, M. Box. for Ep. Boone Mem. Scholarship, Wuchang, China, \$40; Centennial, \$3....	43 00	54 14	
NEW YORK.			
<i>Amenia Union</i> —St. Thomas'.....	3 20		
<i>Mamaroneck</i> — St. Thomas', of which Woman's Association, towards surplus for Africa, \$7; for "Alice B Haven" Scholarship, Africa, \$40.....	47 00		
<i>Monroe</i> — Grace, Woman's Association, for F. M. F., Mr. Quinby's dues	5 00		

* The items thus marked above, amounting to \$189.70, are all through Woman's Auxiliary, Diocese Massachusetts.

<i>Morrisania</i> —St. Ann's.....	26	00	
<i>New York</i> —Calvary Free Chapel, for Japan, of which for Mr. Blanchet's School, \$85 00	156	90	
Grace, a member.....	5000	00	
St. Michael's, of which for Japan, \$1.03.....	10	03	
<i>Piermont</i> —Christ Ch., of which Mr. and Mrs. S., \$20....	41	80	
<i>Poughkeepsie</i> —Christ Ch., add'l. Rye—Christ Ch., of which for "Arthur Van Rensse- laer" Scholarship, Japan, \$40; for "Faith" Schol- arship, Japan, \$40.....	93	06	
80	00		
<i>Saugerties</i> —Trinity, of which for Greece, \$25; for Jaffa, \$10.....	102	85	5566 4
NIOBRARA.			
Spotted Tail Mission.....	3	00	3 00
NORTHERN NEW JERSEY.			
<i>Woodside</i> —Mrs. Gordon, for "Gordon" Scholarship, Bridgman Mem. School, China.....	10	00	
<i>South Orange</i> —Holy Communion, the Guild.....	10	00	20 00
PENNSYLVANIA.			
<i>Philadelphia</i> —Ch. of the Saviour S. S., of which for Schol- arship in Hoffman Insti- tute, to Dec. 31, 1876, \$76 St. Luke's S. S., for China (Germantown)—Calvary...	89	01	
25	00		
51	83		
<i>Phoenixville</i> —St. Peter's.....	2	00	
<i>West Chester</i> —Clifford Alston S. S., for Rev. Mr. Seaton, Africa.....	17	25	
<i>Miscellaneous</i> —B. C., a "Centen- nial offering".....	5	00	190 09
RHODE ISLAND.			
<i>Newport</i> —Trinity.....	153	68	
<i>Providence</i> —Grace, a member...	40	00	193 68
SOUTH CAROLINA.			
<i>Columbia</i> —Trinity, a member...	5	00	5 09
SOUTHERN OHIO.			
<i>College Hill</i> —Grace.....	6	00	
<i>Portsmouth</i> —All Saints', 5 cent collection.....	21	00	
<i>Zanesville</i> —St. James' S. S.....	30	00	57 00
VIRGINIA.			
<i>Henrico Co.</i> —Richmond, St. John's, for "Eliza Car- rington" Scholarship in Rev. Mr. Thomson's Boys' School, China....	20	00	20 00
MISCELLANEOUS.			
Centennial.....	466	45	
Mr. E. A. R.....	15	00	
Mrs. E. T. R.....	10	00	491 45
			\$7,969 00
Previously acknowledged.....			89,658 56
Total contributions since Oct. 1, 1875.			\$97,627 56

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from October 1, to October 10, 1876.

CONNECTICUT.			
<i>Waterbury</i> —St. John's.....	20	00	20 00
LONG ISLAND.			
<i>Hempstead</i> —St. George's.....	20	00	20 00
MARYLAND.			
<i>Baltimore Co.</i> —Baltimore, A. E. O. and E. F. M., Centen- nial offering.....	10	00	
<i>Harford Co.</i> —St. James' Parish, Grace Chapel S. S.	20	00	30 00
MASSACHUSETTS.			
<i>Hyde Park</i> —Christ Ch.....	1	00	1 00
NEW JERSEY.			
<i>Trenton</i> —St. Michael's.....	10	00	10 00
NORTHERN NEW JERSEY.			
<i>Woodside</i> —Mrs. Gordon, for "Gordon" Scholarship in Bridgman Memorial School, China.....	10	00	10 00
<i>Cleveland</i> —Trinity.....	18	71	
<i>Cuyahoga Falls</i> —St. John's S. S.	11	00	29 71
PENNSYLVANIA.			
<i>Mt. Airy</i> —Grace, children's Cen- tennial coll.....	14	00	
<i>Philadelphia</i> —Part gift of Rev. Dr. Saul, for Miss Har- ris' salary.....	404	25	
<i>Radnor</i> —Good Shepherd.....	24	48	442 73
RHODE ISLAND.			
<i>Providence</i> —St. Stephen's.....	18	00	18 00
WESTERN MICHIGAN.			
<i>Ludington</i> —Grace.....	1	50	
<i>Whitehall</i> —Redeemer.....	1	50	3 00
MISCELLANEOUS.			
Currency belonging to Cavalla Station.....	41	00	41 00
			\$625 44

FOREIGN STATIONS.

WESTERN AFRICA.

Cape Palmas District.

Rev. S. D. Ferguson (Liberian).....Cape Palmas.
 Rev. Samuel W. Seton (Native).....Hoffman Station.
 Rev. R. H. Gibson (Liberian).....Graway.
 Rev. Edward Davis.....Cavalla.
 Rev. M. P. Valentine (Native).....Cavalla.
 Rev. Wm. Allen Fair.....Cape Palmas.
 Mrs. Edward Davis.....Cavalla.
 Miss Mary E. Savery.....Orphan Asylum, Cape Palmas.
 Miss Fanny J. Botts.....
 Mrs. S. J. Simpson (Liberian), Teacher..Cape Palmas.
 Mrs. Ann Toomey (.....), Orphan Asylum.....Cape Palmas.

Samuel Boyd (Native) Teacher.....Fishtown.
 Alonzo Potter ".....Hoffman Station.
 John Farr ".....Half-Graway.
 B. B. Wisner ".....Berebe.
 Richard Killen ".....Rockbookah.
 O. E. Shannon ".....Kabla.
 James Boyd ".....Gideyatabo.
 John B. Morris ".....Berebe.
 E. W. Appleton ".....Cavalla.

Sinoe District.

Josiah Neyle (Liberian), Catechist.....Sinoe.

Bassa District.

Rev. L. L. Montgomery (Liberian).....Bassa.

Monrovia District.

Rev. G. W. Gibson (Liberian).....Monrovia.
 Rev. A. F. Russell (.....).....Clay Ashland.
 Rev. N. T. Doldron (.....).....Veytown.
 Rev. J. W. Blackledge (.....).....Clay Ashland.
 Rev. T. H. Eddy, M.D.....Monrovia.
 Edward Hunte (Liberian), Teacher.....Quay's Town.
 Mrs. Eddy.....Monrovia.

CHINA.

Rev. Robert Nelson, D.D.....Shanghai.
 Rev. Elliot H. Thomson.....
 Rev. Samuel I. J. Schereschewsky, D.D.....
 Rev. Augustus C. Hoehling.....Hankow.
 Rev. S. R. J. Hoyt.....Wuchang.

Rev. W. J. Boone.....Wuchang.
 Rev. Kong Chai Wong.....Shanghai.
 Rev. Yung Klung Yen, M.A.....Hankow.
 Rev. Hoong Neok Woo.....Shanghai.
 Rev. Kia Sung Ting.....
 A. C. Bunn, M. D., Missionary Physician...Wuchang.
 Mr. Soong-Lieu Dzung.....Shanghai.
 Mrs. Nelson.....
 Mrs. Thomson.....
 Miss Lydia M. Fay.....
 Miss Mary C. Nelson.....
 Miss Henrietta F. Harris.....
 Mrs. S. I. J. Schereschewsky.....
 Mrs. Hoehling.....Hankow.
 Mrs. Hoyt.....Wuchang.
 Mrs. Bunn.....

JAPAN.

RT. REV. C. M. WILLIAMS, D.D., Miss'y Bp.....Yedo.
 Rev. A. R. Morris.....Osaka.
 Rev. J. Hamilton Quinby.....
 Rev. William B. Cooper.....Yedo.
 Rev. Clement T. Blanchet.....
 Henry Laning, M. D., Missionary Physician...Osaka.
 Miss Ellen G. Eddy.....

GREECE.

Miss Marion Muir, with twelve assistant teachers (Greek).....Athens

PALESTINE.

Miss Mary B. Baldwin, with three teachers.....Joppa

HAITI.

The following Clergy of the Church in Haiti are sustained by the Board of Missions:

RT. REV. J. THEODORE HOLLY, D.D....Port-au-Prince.
 Rev. St. Denis Bauduy.....Buteau.
 Rev. Julien Alexandre.....Jeremie.
 Rev. Pierre E. Jones.....Cayes.
 Rev. Charles E. Benedict.....Anse a Veau.
 Rev. Pierre Louis Benjamin.....Gonaves.
 Rev. Louis Duplessis Ledan.....Torbeck.
 Rev. Alexander Battiste.....Port-au-Prince.

Committee for Foreign Missions.

RT. REV. HORATIO POTTER, D.D., LL.D., Chairman.

REV. JOHN COTTON SMITH, D.D.	REV.	STEWART BROWN, Esq.
REV. H. DYER, D.D.	FRED'K S. WINSTON, Esq.	LEMUEL COFFIN, Esq.
REV. BENJ. I. HAIGHT, D.D., LL.D.	LEWIS CURTIS, Esq.	JAMES M. BROWN, Esq.,
REV. CHAS. H. HALL, D.D.		

REV. JOSHUA KIMBER, Secretary and General Agent, 23 Bible House, New York.

REV. S. D. DENISON, D.D., Honorary Secretary, 23 Bible House, New York.

JAMES M. BROWN, Esq., Treasurer, 23 Bible House, New York.

STATED MEETINGS—FIRST FRIDAY IN EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof,	5 cts.
Newspapers, each,	2 cts.
JOPPA.—Letters, each half ounce or fraction thereof,	5 cts.
CHINA.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	5 cts.
Newspapers each,	2 cts.
Book Packets, each four ounces or fraction thereof,	2 cts.
JAPAN.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	5 cts.
Newspapers, each,	4 cts.
Book Packets, each four ounce or fraction thereof,	4 cts.
HAITI.—Steamers (Weekly), Postage 10 cents. Newspapers and Books free through the Mission Rooms.	
LIBERIA.—Via Southampton (thence Weekly), Letters, each half ounce or fraction thereof,	15 cts.
Newspapers, each	4 cts.
By Sailing Vessels (occasionally),	10 cts

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail), or in larger quantities, as required, packed in Cartoons of ten each (by Express).

Returns are to be made Semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, Esq., Treasurer of the Foreign Committee, Prot. Episc. Church, 23 Bible House, New York, where the books of the Association are kept.

A **Christmas Card** will be forwarded to each box-holder who sends Christmas offerings, and An **Easter Card** will go to each one who sends Easter offerings.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

NOVEMBER, 1876.

*** All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the office, No. 40 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. CHAS. H. HALL, D.D., Chairman, the REV. C. C. TIFFANY, Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to LLOYD W. WELLS, Esq., Treasurer, 119 2d Avenue, N. Y., or to REV. MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.*

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

OUR ANNUAL REPORT.

IN entering on another year of our work, we can but express the earnest hope, based on the very favorable results of the labors of the past year, that Churchmen everywhere throughout our country will feel additionally moved to sustain the work already in hand, with decision and energy; and that our Executive Committee may be permitted, through enlarged offerings, to extend the sphere of their efforts. We commend to the special and prayerful consideration of our readers the Eleventh Annual Report, read before the Board of Missions at its recent session. It is unusually full in its statistics of work actually accomplished, and exhibits, as no previous Report has done, a disposition on the part of the Colored People to help themselves. The number of Teachers sent forth from our Normal School alone (seventy-six being only the approximate number) is an earnest of what we may hope for as the cause advances. We herewith subjoin the Annual Report of that Institution, and will give additional Reports in future numbers, as time and space allow.—ED.

ST. AUGUSTINE'S NORMAL SCHOOL AND COLLEGIATE INSTITUTE,
RALEIGH, N. C.REV. JOHN E. C. SMEDES, *Principal*.*Assistants*: Rev. J. C. Cooper, Annie Haywood, Jane Thomas.

In the nine months' session of St. Augustine's Normal School and Collegiate Institute, Raleigh, N. C., begun in October, 1875, and ended in June, 1876, we registered seventeen male and thirteen female boarding-scholars. Our enrollment of day scholars, numbering one hundred, and nearly equally divided between the sexes, brings up our total registry for the session to one hundred and thirty scholars.

The three assistant teachers, trained in the school, and still under tuition, who were with us the previous session, were retained, and, as far as it could be done, were promoted to the charge of more advanced classes. They fulfilled their duties faithfully and efficiently, and with very slight interruption from sickness or other hindrance.

During the past two sessions, the duty of matron and housekeeper has been discharged, not as before, by one of the assistant teachers, but by an official who has no other functions, and who fills her post in many respects to the satisfaction of the Principal.

During the term, considerable repairs were made on the school buildings, and a fence, enclosing some ten or twelve acres of the school land for a vegetable garden for the school, was put up by order of our Executive Committee. An effort has been made, with a fair measure of success, to cultivate this enclosure the present season, the labor of the scholars being used, for the purpose, as far as possible.

Mr. George A. C. Cooper, one of our assistant teachers, who has, for three years, pursued his studies in this school, was ordained to the Diaconate on Whitsunday last, the 4th of June. The Ordination Services, held in St. Augustine's Chapel, in this city, were very interesting. Bishop Lyman, who officiated at the request of the Bishop of the Diocese, delivered, with his customary force and earnestness, an appropriate discourse to a congregation of Colored People which filled the Church. The Rev. J. A. Oertel, of this Diocese, was present and took part in the Services. The Candidate was presented by the Principal of St. Augustine's Normal School, who has pastoral charge of the Colored congregation of Raleigh, worshipping in this Chapel. It is a plain wooden structure, but it has the distinction, dear and honorable in the eyes of some of its worshippers, of having been the scene, within little more than two years, of the ordination of two Colored men, one an Afric-American, from the Northern States, the other an Afric-Anglican, from the West Indies; the latter, Mr. Cooper, retains his connection with our school, purposing, D.V., to continue with us until he is ready for Priest's Orders.

Three weeks before this Ordination, on the Fourth Sunday after Easter,

the 14th of May, Bishop Lyman administered Confirmation in the same chapel, the Principal of St. Augustine's Normal School presenting the Candidates—twelve in number, and among them some of his scholars, of whom thirty-two have been added by this Apostolic rite to the Communion of the Church, since June, 1873. The Rev. J. A. Oertel and the Rev. Bennett Smedes assisted at this Service. The congregation was larger than the Church could accomodate with sittings; and Bishop Lyman, in his sermon and address, powerfully stirred the hearts of his hearers.

One other Service held in this chapel since my last report should be noticed. The Right Rev. J. T. Holly, D.D., Bishop of Haiti, officiated here on the Nineteenth Sunday after Trinity, the 3d day of October. In the morning he preached an able sermon, *ex tempore*, and at night read his interesting lecture on the planting of the Church in Haiti. At the night Service, among his hearers in the Chancel were Bishop Lyman, the Rev. A. Smedes, D.D., and the Rev. M. M. Marshall, D.D. The offerings of the congregation on this occasion were devoted to the work of the Church in Haiti. Bishop Holly came to Raleigh for the purpose of placing his two sons and another Haitian youth in St. Augustine's Normal School. We were thankful for his visit; his words of wisdom ought to come with peculiar force to men of his own race; and the honor with which the Church has invested him, though an unworldly one, reflects upon his people a lustre which they are not slow to recognize.

Our school, we trust, is doing a good and growing work, as one of the Church's handmaids, in training for her altars a priesthood who, as their "kinsmen according to the flesh," may most acceptably minister the Gospel to our home-born Africans in the South. Besides four Candidates for Orders (one belonging to this Diocese, two to Tennessee, and one to our Foreign Missionary Jurisdiction in Liberia, West Africa), we had with us, during the whole of the past session, two postulants (one of this Diocese and one of Haiti), and four others desiring, and nearly ready, to be admitted as postulants. These ten, with one exception, will all be with us the next session, beginning October 2d; and, in addition to them, we have promised to receive four others, whose applications have come to us from as many different Dioceses, to be trained for Holy Orders.

Most of our students of this class have remained at the school during the present vacation, pursuing their studies under the superintendence of the Principal, and receiving their board, as during the session, from the treasury of the school, which could not have helped them in this way, but for the valuable aid which the Commission has extended to us. During the previous vacation, also, a similar arrangement was made for their benefit, the cost of their board at that time, however, being defrayed, not by the school, but by a gift of two hundred dollars obtained by Bishop Lyman from the executors of the Avery Estate, at Pittsburg, Pa.

Our examinations this year occupied more time and were more formally conducted than at the close of previous terms. Among the School Trustees and other visitors who attended them, and encouraged us with words of favor and approval, were our venerable and beloved Diocesan, Bishop Atkinson, and the Hon. Kemp P. Battle, President of the University of North Carolina.

Respectfully submitting the above report, and tendering to the Executive Committee of the Commission, on behalf of the Trustees, Teachers and Pupils of the School, an expression of our hearty thanks for their liberal aid for the session of 1875-6.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for September, 1876

RHODE ISLAND.			
Bristol—St. Michael's Ch.....	30 00		
Providence—Grace Ch., a member	30 00	60 00	
CONNECTICUT.			
Southport—Trinity Ch.....	50 00		
Hartford—Christ Ch.....	13 00		
Good Shepherd.....	25 00		
Norwich—Centennial offering, for St. Mary's Ch., Washington, D. C.....	10 00		
South Glastonbury—St. Luke's Ch.....	12 00	110 00	
MASSACHUSETTS.			
Salem—St. Peter's Ch.....	14 25		
Newton—Miss E. P. Baury.....	50 00		
Newbridge—St. Paul's Ch.....	64 24	128 49	
NEW YORK.			
New York—St. Michael's Ch.....	9 60		
St. Paul's Chapel.....	11 00		
Levi Blakeslee.....	2 00		
Peeckskill—St. Peter's Ch.....	10 00		
Piermont—Christ Ch.....	2 60		
Glenham—Free Ch. St. John the Baptist.....	4 11		
Fishkill—Trinity Ch.....	6 16		
Red Hook—Christ Ch.....	7 72		
Saugerties—Trinity Ch.....	27 68	80 27	
ALBANY.			
Stockport—Ch. of St. John the Evangelist.....	11 00		
Sto'tville—Chapel of St. Barnabas	14 00		
Troy—St. Paul's Ch.....	40 00	65 00	
CENTRAL NEW YORK.			
Binghamton—Ch. of Good Shepherd.....	1 00		
Christ Ch.....	2 00		
Elmira—Grace Ch.....	4 69		
Oneida—St. John's S. S.....	2 40		
Cortland—Grace.....	2 50		
Oxford—St. Paul's Ch.....	41 37		
Sherburne—Christ Ch.....	10 57		
Waterville—Grace Ch., B. Woman's Auxiliary.....	10 74		
Watertown—Grace Ch.....	2 75		
Cape Vincent—St. John's Ch.....	2 00		
B. F. H.....	7 00	87 02	
WESTERN NEW YORK.			
Niagara Falls—A friend.....	10 00		
Avon—Zion Ch.....	93		
Babaria—St. James' Ch.....	15 09		
Buffalo—Grace Ch.....	6 28		
Brockport—St. Luke's Ch.....	9 00		
Hornellsville—Christ Ch.....	10 00		
Rochester—Ch. of Good Shepherd	5 00	56 30	
LONG ISLAND.			
Brooklyn—Ch. of Our Saviour....	20 00	20 00	
PENNSYLVANIA.			
Lower Merion—St. John's Ch....	15 00		
Coatesville—Trinity Ch.....	11 37		
Philadelphia—Rev. Jas. Saul, D. D., special.....	40 00	66 37	
CENTRAL PENNSYLVANIA.			
Wellsboro'—St. Paul's Ch.....	9 00		
Eckley—St. James' Ch.....	40 00	49 00	
MARYLAND.			
Ellicott City—St. John's Ch.....	15 00	15 00	
SOUTH CAROLINA.			
Charleston—St. Luke's Ch.....	10 00	10 00	
KENTUCKY.			
Maysville—Ch. of Nativity, Centennial offering.....	12 50	12 50	
OHIO.			
Freemont—St. Paul's Ch.....	4 00	4 00	
WESTERN MICHIGAN.			
Ludington—Grace Ch.....	1 50		
Hastings—Emmanuel Ch.....	4 68		
Grand Rapids—Chapel of the Good Shepherd, through Woman's Auxiliary....	25	6 43	
MISCELLANEOUS.			
Centennial offering, add'l.....	334 98		
Mr. E. A. R.....	15 00		
Mrs. E. T. R.....	10 00		
Offerings to work of Rev. C. O. Brady.....	785 00		
Contributed by a Presbyter of Kentucky.....	2000 00		
Paid to Bp. Lyman, for board of pupils.....	200 00		
Income to Normal School of N.C.....	4000 00	7344 98	
			\$8,115 06
Amount previously acknowledged...			21,194 55
Total.....			\$29,309 61

SPIRIT OF MISSIONS.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

FOURTH ANNUAL REPORT OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

A REPORT prepared, as this one is, in May, to be presented in October, must of necessity deal mainly with methods, leaving the year's results to be tabulated in the Appendix at a later date. And yet a very full Report might be made even thus early, since the end of the working season of the several Branches of the Woman's Auxiliary really comes before the first of June. All through the summer months but little, comparatively, is ever done ; and the chief labor that at that time devolves upon the Secretary is the gathering up of the records of work accomplished during the winter, and the preparation of more work to be undertaken in the coming year.

RETROSPECTION.

The last Report, as well as the two preceding it, reviewed at length the history of the first attempts at systematizing the Woman's Work of the Church in aid of Missions.

It recalled the days when Parish Sewing Societies, here and there, made up boxes of clothing for the far West, and sent them on their way with but little knowledge of what other Societies might be doing, perhaps for the very same portion of the field at the selfsame time. It sketched the formation of the Ladies' Domestic Missionary Relief Association, and repeated the story of its good and faithful service in binding together these scattered workers, and leading others to know and love the work ; and it explained how, finally, for the sake of unity and simplicity, the old name was given up, and the work for Domestic Missionaries was thenceforth continued, and still further developed, by the Parish and Diocesan Branches of the Woman's Auxiliary.

It referred again to the bands of Christian women in Massachusetts and Pennsylvania, in New York and Connecticut, in Rhode Island and in Maryland, who, following the example of the faithful few in Boston and Philadelphia who fifteen years ago hoped and prayed and labored for the Red Man, have now risen to a like steadfast faith and earnest zeal in the effort to bring the heathen of our own land within the Fold of CHRIST.

And then it told the story of a later movement still, in aid of the Foreign Missions of the Church, supplementing its own recital by the full and clear accounts of organized work in two Dioceses, prepared by the ladies placed in charge of it by their respective Bishops.

It pointed out the feeble efforts and scanty contributions in aid of the Freedmen ; and, while confessing the shortcomings of the past, promised, if possible, more and better things for the future.

PROGRESS.

In the months that have elapsed since that Report was written, the work has gone on steadily, making, in one Department at least, very considerable progress.

Committees in New York and Philadelphia have been formed for the special object of bringing the Missions of our Church among the Freedmen into greater prominence ; but we are forced again to confess results in this direction falling far short of even a fair measure of what the need required or our duty demanded.

The Indian Organizations have continued to manifest the zeal and activity of former years, making like liberal offerings, and keeping up with unabated interest the regular Meetings of Delegates from different Parishes, held monthly in several of our Eastern cities.

The work for Domestic Missionaries has maintained its old place in the hearts of the workers, and has called forth more wide-spread and persistent efforts, and more generous and personal gifts, than any other line of service undertaken by the Woman's Auxiliary. The correspondence maintained between the Branches and the families of the Missionaries for whom they are working, quickens the love and sympathy of the members, and leads, not only to a warmer and more lively interest in the work, but to more of self-denial in the labor, and to a greater and heartier delight in the giving.

But it is in the work accomplished for the Foreign field that the most decided gain can be noted. Four years ago, in the first days of the Woman's Auxiliary, nothing was more difficult than to arouse an interest in the subject of Foreign Missions. The first Report presented could tell of but two Parish Societies organized to aid the Foreign Department of the Board, and the contributions sent abroad by the women of the Church were almost too insignificant to be mentioned.

Now, through the painstaking and unwearied exertions of hardly more than half a dozen ladies, a very different state of things is to be found, in the Dioceses of New York and Massachusetts pre-eminently, and in Long Island, Pennsylvania and one or two others in a less degree. The tables in the Appendix will show very creditable returns for the year, and it is a satisfaction to be able to say that these returns represent a thoroughly awakened interest, and a very positive and enthusiastic zeal

in behalf of the Foreign work, on the part of the large majority of those by whom they were made.

ASSOCIATED WORK.

A marked feature of the season just closing has been the more vigorous effort at systematizing and organizing the Woman's Work in different Dioceses, in behalf of the various portions of the Mission field.

In Ohio, in Western Michigan and in Wisconsin, ladies chosen by Bishop Bedell, Bishop Gillespie and Bishop Welles, correspond with the several Parishes, and seek out new workers and fresh contributors for the Missionary cause.

In Central New York, most active and admirable service is done, not only by correspondence, but through personal intercourse and frequent visits, by one well qualified to carry out the wise plans of Bishop Huntington, and to add to them others, hardly less wise, of her own. The Report of her first year's work, to be presented to the Convention of the Diocese, will be appended to this Report, and a careful and attentive reading is earnestly solicited for it.

In Long Island, the Diocesan Association, organized nearly four years ago by Bishop Littlejohn, continues its regular monthly meetings and its faithful service ; and every Autumn commands fresh attention and admiration from those who are privileged to attend its very delightful Anniversary, an account of which is usually to be found in the February number of each year's *SPIRIT OF MISSIONS*.

In New Jersey, under the supervision of Bishop Scarborough, a similar Diocesan Society has been organized, which, calling together its Delegates but four times a year, contrives to accomplish a great deal of work, and succeeds in making very encouraging reports at each quarterly meeting.

In Northern New Jersey, a Woman's Missionary League—first formed last Fall, with Bishop Odenheimer's approval, as an Indian Aid Association, but changed in January to a General Missionary Society, working for all Departments of the Board—holds monthly meetings, and already has a good record to show of money raised and boxes forwarded.

In Massachusetts, the Dakota League continues its loving care for the Indian field ; and the lady whom Bishop Paddock has placed in charge of the Foreign work superintends, with great ability, the efficient band of co-laborers who have been chosen by their Rectors to aid her in the different Parishes of the Diocese.

In Maryland, Bishop Whittingham gives his sanction to the work of the Indian Aid Association, which has its headquarters in Baltimore ; and has also appointed a lady to inaugurate the Foreign work throughout the Diocese.

In Rhode Island, the efforts of the Providence Indian Aid Association have been well sustained, and Bishop Clark has promised at no distant

day to arrange for its enlargement from a City to a Diocesan Organization.

The Indian Aid Association of Fairfield County, Connecticut, meets quarterly, sometimes in one Parish and sometimes in another, and makes a good return of money, and sends out several boxes in the course of each season.

In New York and in Pennsylvania, as has before been mentioned, a Committee on Work for the Freedmen has, within the past season, been added to those earlier organized in behalf of the Domestic and Foreign fields and our Indian Missions. Both Bishop Potter and Bishop Stevens have kindly and constantly encouraged the ladies most actively engaged in these different Departments, and have always been ready, with personal letters, to endorse any appeals they have wished to make to the Clergy of their Dioceses.

A General Meeting of the Woman's Auxiliary is held every Fall, when Delegates from the various Parish and Diocesan Branches describe their several methods of work, and strengthen each other by mutual counsel and suggestion for the duties of another year.

The Secretary of the Woman's Auxiliary has attended no less than sixty meetings of the various Societies in different Dioceses, within the past eight months; and has found them all characterized by good feeling, harmony and an earnest desire to promote the Missionary cause.

PARISH BRANCHES.

But these larger Associations could never present the good reports they do, did not the many Parish Branches of which they are composed fulfil their own share of the work with fidelity and perseverance. As an illustration of what we mean, and as an example to any such Societies as may be about to organize, we are very glad to be able to give, with this Report, the story of the first four years of a Woman's Missionary Association, written for us by one of its most efficient officers.

This Parish Society not only carries on its excellent work as an independent Organization, but is at the same time connected with each of the four Committees in the Diocese of New York, sending Delegates to their meetings, and making contributions through their treasuries.

It is also in the same way connected with another Organization, to which we allude with pleasure, the Mexican Mission League, formed during the past winter, whose first Report will be given with others in the Appendix.

CONCLUSION.

Thus hurriedly we have gone over the field occupied by the Woman's Auxiliary to the Board of Missions, hardly able to do more than call

attention to the efforts that are being made, and the varied work that is being done.

None know better than we who are engaged in it how far the work is from completeness; and yet we like to dwell with thankfulness on what we have been permitted to accomplish, hoping and trusting that such results are but the earnest of more and better things to come. We plant and water, but it is the LORD's work and not ours, and so we look to Him for the increase, and believe that He will give it in no scanty measure and with no stinted hand. What we do, we do for Him, and as His instruments, sowing beside all waters as He commands, and knowing not which shall prosper, this or that. Whatever talents He bestows upon us we desire to use in His service; and, having done all, are glad to reckon up our labors, and then to say, with humble and yet with very joyful adoration, "*All things come of Thee, O Lord, and of Thine Own have we given unto Thee.*"

In behalf of the Secretaries of the several Departments of the Board,

MARY A. EMERY,

Secretary of the Woman's Auxiliary.

21 BIBLE HOUSE, NEW YORK.

May 20th, 1876.

POSTSCRIPT.

It will be observed that the foregoing Report does not embrace the full term of the Missionary year, but closes on the 20th of May; so there are, of necessity, appended thereto some words from the Secretaries of the several Departments, to make the record complete.

They beg leave, therefore, to say that, at a date somewhat earlier than that given at the close of the foregoing Report, namely, on the 24th day of March last, Miss Emery tendered to the Secretaries her resignation—to take effect in the early summer—as Secretary of the Woman's Auxiliary.

In view of the remarkable ability with which the work had been conducted from the first, and seeing, moreover, how, under her whole-hearted devotion and earnest zeal, which never knew abatement, it had grown, from comparatively small beginnings, to that fulness of development which has enlisted thousands of the women of the Church in associated effort for the Missionary cause, and brought thousands of dollars into the treasury of the LORD, the Secretaries, under any ordinary circumstances, would not have consented to accept Miss Emery's resignation.

As it had to do, however, with other and stronger ties and holy associations, the Secretaries could not do otherwise than accept it ; and that, too, with thankfulness that they, and the work of which they severally have charge, had had for a term of years her invaluable labors, and their earnest hope that joy and comfort and richest blessing may attend her in every sphere of life in which she may be called to minister.

After Miss Emery's resignation, a Meeting of the Secretaries was held, at which Mrs. Mary D. Burnham, of Syracuse, Central New York, was elected to the office thus made vacant. Mrs. Burnham's previous engagement, however, in a work of great importance, in the same line of duty, led her to decline the office ; and, on the 3d of May, Miss Julia C. Emery was elected to the same.

We do not venture to say one word respecting the character and qualifications of the incoming Secretary ; these are appreciated by all who have known her for the past two years as Associate Editor of the *YOUNG CHRISTIAN SOLDIER* ; and we have entire confidence that, guided by the loving Hand of God, the course of the Woman's Auxiliary, under the administration of the new Secretary, will be right onward in its career of usefulness and success.

It should be stated that Miss Julia C. Emery enters officially upon the duties of her office on the 1st of October, these having been cared for through the summer and early autumn by the late Secretary, now Mrs. A. T. Twing.

S. D. DENISON,
C. H. HALL,
R. C. ROGERS.

BIBLE HOUSE, NEW YORK.
September 30th, 1876.

SUMMARY OF THE YEAR'S WORK, AS RECORDED IN THE TABLES APPENDED TO THIS REPORT.

Cash Contributions :

For Domestic Missions.....	\$2,862 48
" Indian Missions.....	15,874 00
" Work among the Colored People.....	901 55
" Foreign Missions.....	7,073 53

\$26,211 56

Value of Boxes :

Sent to Domestic and Diocesan Missionaries.....	\$50,328 23
" Indian Stations.....	11,790 91
" Foreign Stations.....	420 00
" Home Colored People.....	1,819 10

\$64,358 24

Copies of this Report, with Tables and Appendix complete, can be had on application to Miss Emery, 21 Bible House.

ADVENT APPEAL,

1876.

To the Bishops, other Clergy, and the Laity of the Protestant Episcopal Church :

FATHERS AND BRETHREN :

THE Domestic Committee do not feel themselves called upon to establish, by any logical process, the importance of the Mission work of the Church in this land, with the care of which they are especially charged. Within the broad circle of their constituency, there has never arisen, so far as they know, any serious converse of this proposition. There can be no controversy on this subject. But an unqualified assent of this sort, while it may be better than bold and persistent denial, may also be utterly void of those active elements of sympathy and co-operation, without which all hope of commendable progress must be abandoned. Amiable and weakening indifference often lurks in kindly assents to truth, which have a pleasant sound, but no ministry of power in battling for the right and against the wrong.

What the Mission work of the Church needs, and must have for its due ongoing, is the recognition of earnest and steady faith, of deep and burning zeal, and of God-like love—qualities of mind and heart which turn otherwise practically barren assents into vital forces, and leave no place for mere passiveness in Christian discipleship.

The Domestic Committee are blessed with evidence, not to be questioned, that many of the members of this Church are in hearty and effective sympathy with them—men and women whose just appreciation of the importance of this work, and whose prayers and offerings in aid of it, are helpful and constant. But the number of such persons is yet

far too small, and must be greatly enlarged, if the most urgent needs of the field are to be adequately met.

And just here a difficulty is encountered, quite too great to be wholly obviated by any mere human agency, however wise in itself, and however wisely and energetically employed.

The Committee can send throughout the Church the written or printed sheet, bearing information and appeal; or even the living voice, to proclaim the duty and blessedness of consecration in effort and life to the lofty purpose of making the Divine Redemption known and accepted among men; but all will be in vain without the mighty and effectual working of the HOLY GHOST. Fervent and earnest prayers, on the part of those now fully believing in Missions and heartily aiding them, that the whole Church may be moved to a clear recognition of duty and privilege in this regard, have a power and efficacy all too little relied upon in the past of our Missionary experience.

The work with which the Domestic Committee are connected is not only confessedly important in the highest degree, but it is also vast in its extent, as far as the field itself is concerned, and vast too in the population reached, and only to be reached by Missionary enterprise.

The Committee are at present charged with providing for nine Missionary Bishops, their salaries being \$3,000 a year, each, and their travelling expenses amounting to about \$3,000 more, for all.

In addition to this, they provide wholly or in part for over two hundred other Missionaries, laboring in thirty-five Dioceses and Missionary Jurisdictions—paying them an annual stipend of from \$100 to \$800, each, (in three peculiar cases even more) according to their location, and according, also, to the support that can be given them by the people to whom they minister. These last appropriations are fixed, not by the Committee, but by the Bishops of the respective Dioceses and Jurisdictions, who nominate to them the Missionaries they wish to have appointed, and name the stipends they are to receive—the Committee having previously notified the Bishops of the amounts that could be devoted to their several fields.

Every year, the calls for aid are in excess of the means contributed by the Church for this work; and the urgency of these calls is often such as to move the Committee, depending on the good-will and liberality of their brethren, to make pledges which they find it difficult to redeem. All pledges are made in advance of means in hand to meet them; otherwise the Bishops would be in constant uncertainty as to what they might depend upon.

This has been the method from the beginning, and a long experience has shown that no other can well be adopted. Thus far, all pledges to Missionaries have been met, but, to save their credit and the work, the Committee have often been forced to the necessity of borrowing; and so it came to pass that they closed the fiscal year—ending September 30th, 1876—with a debt of more than \$23,000, and were obliged to borrow again \$20,000 more, to pay the stipends falling due on the 1st of October.

All this means that the Committee are at present carrying a burden too heavy for their comfort, and too heavy for their prolonged endurance. It is true that they hold available securities amounting to a little more than half of their indebtedness; but it is also true that, in less than one month from the beginning of the Advent Season, the quarterly stipends of all the Missionary Bishops and other Missionaries will be due again, while the incoming receipts are not such as to warrant the expectation of their reaching an aggregate sufficiently large to pay them.

In this condition of things, what is to be done? The Committee cannot go on borrowing, and they must not fail to meet their outstanding pledges, which will mature on the last day of the current year.

Besides, the Bishops who have heretofore received aid in their work, through the Committee, must, according to a long-standing usage, know, by the first of January, what they may depend upon for 1877. The embarrassments of the Committee are serious and perplexing enough, but those of the nine Missionary and twenty-six Diocesan Bishops, and the Missionaries serving under them, will be even more serious and perplexing should the Committee find themselves forced to reduce to a marked extent their customary appropriations.

The question, What, in the existing condition of things, is to be done ? the Committee cannot answer ; and they earnestly refer it to the only body in this world that can—the Church, whose servants they are.

The Committee would be glad, and devoutly thankful to their brethren and to GOD, for such returns in response to this Appeal as would justify them in planning a large extension of the work, for which there come to them imploring calls from many directions. But thus much they are not emboldened to ask ; while, in the Name that is above all others, and in the interest of souls accounted of more value than all the world by Him Who bears it, they *do* ask, and *plead*, for enough not only to meet existing obligations, but to maintain the work within its present limits.

For the answer to the twice-asked question the Committee wait—in hope and faith and prayer.

In behalf of the Domestic Committee,

A. T. TWING,

Secretary and General Agent.

22 BIBLE HOUSE, NEW YORK,

November 15, 1876.

NOTE.—*Copies of this Appeal will be forwarded to any address, in any number desired, on application to the Secretary.*